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Jan.
Rev. J.W.Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

What is wrong with the Church ?

By REV. P. L. VAN KATWYK

The "Evangelism Thrust" Manifesto: "*Who in the World?*" (Edited by Clifford Christians, Earl J. Schipper, Wesley Smedes. Published by William B. Eerdmans, Grand Rapids, Michigan).

Our present world is in a terrible mess and, rather than being a safe hiding-place from these worldly troubles, the church seems to be engulfed by that same convulsive crisis for survival. The question could be: is the church in trouble because it has come too close to the world? Is the restoration of the church to be found in a strict policy of isolation and detachment from the world?

According to *Evangelism Thrust* the trouble of the church is not that it is too close to but, rather, too far removed from the world. And this is as bad for the church as it is for the world. The church needs the world for its life of service. Loosing contact with a needy world is for the church loosing its very life.

A PRIORITY

As such we have to understand the concern for *Evangelism*. The Christian Reformed Synod of 1970 initiated the present *Evangelism Thrust* activities by directing the Board of Home Missions to "assist every congregation of the Christian Reformed Church to establish evangelism *as a priority*..." This concern for evangelism is not only concern for the world, it is also an urgent expression of "Out of Concern for the Church." Without evangelism the church stops breathing and thus suffocates. Evangelism, simply, is *being church*. As explained in *Evangelism Thrust* literature, "Evangelism is telling the Good News of the gospel of the kingdom of Jesus Christ, including the ministries of preaching, teaching, and works of Christian mercy. It is as broad as life."

From this basic understanding of the meaning of evangelism we see that evangelism is not just a *task* of the church (something we have to do for others) but evangelism belongs to the very *essence* of the church (our very life as church is at stake). Thus *Evangelism Thrust*, as it officially begins this September, 1972, starts off with three months of intensive study by church members on the *nature of the church*. We begin evangelism by studying ourselves as a church.

The book "*Who in the World*" is such a study of Christian people in the church who asked "Who in the world are we as church members and what is God calling the church to be?" Some thirty leaders in the Christian Reformed Church met together in the summer of 1970 and presented papers on the nature of the church as revealed in the New Testament, and how it can best express itself in today's world. The resulting book is a fine challenge to look at ourselves in the mirror of the Scriptures. It has been widely praised for its solid Biblical foundations, its insights into our present situation and fresh imagination into new ways of being church. Many major churches outside the Reformed family have chosen to use "*Who in the World*" as a base for their strategy in Key '73. A rare tribute to such a small church community as the Christian Reformed Church!

CHURCH AS REFLECTION

The important question — as I see it the *only* question — that we are facing in this *Evangelism Thrust* challenge is whether we are prepared to accept that Jesus Christ is Lord of the Church. That means that rather than that *we* are going to decide what the church must be we let *Christ* decide that for us. The church must be shaped not by what we want to get out of the church but by what Christ wants the church to be for the world. Let Christ as Lord define and fill the word "church" as we obediently listen and actively conform to that 'Word of the Lord."

That "Word of the Lord" for the church is taken from Jesus' words in John 14:6, "I am the way, and the truth, and the life." Accordingly the book is divided into these three parts: The Truth, The Life, and The Way. These words that Christ spoke concerning Himself are related to the church as Christ's Body here on earth. The idea is that the church is to reflect Jesus Christ in the world. Thus according to Jesus' words the church is "to proclaim *the truth*, to embody *the life*, and to follow *the way* — all as revealed in the person and ministry of Jesus Christ." (Preface)

The first part of the book on the Christian Message of the church is a simple and vital statement of biblical orthodoxy. What would be a new emphasis for many of us is that real biblical orthodoxy also includes the second part on being the Christ Life. The church is to make a "show and tell" presentation of Christ to the world in which message and life have become one. By showing the power of the gospel in our own lives the church becomes the "credentials" of the gospel message. Hence we understand the terrible "credibility gap" the church presents to the world: the break of communication caused by the gap between what we say (the message) and what we are and do (the life).

THE COMMUNITY

This second part on "The Life" is, as I experienced it, the most needed and exciting part of the book. It draws the biblical picture of the church as a redeemed community that shares life together in love. It is frank about our many shortcomings in this respect: "Your local church and my local church are often not communities of God's love. They are instead groups of people who live, not out of the power of God's love, but out of the weakness of their own need. We do not live out of inner strength, which goes out toward others just because they are there to be loved, but out of weakness, which goes out towards others with demands that *they* satisfy *our* needs... The church of tense, pious people who want only "their own kind" in their community has missed being the community of love. The group based on likeness, on congeniality, on similar habits and familiar customs, is not a community of shared love" (p. 73).

(Continued on page 4)

GOD POWER COMES TO HAMILTON

2,200 YOUNG CALVINISTS TO CONVENE AT McMASTER UNIVERSITY

McMASTER UNIVERSITY, HAMILTON, WILL BE THE FLOODPLAIN OF MORE THAN TWENTY-TWO HUNDRED YOUNG PEOPLE STREAMING IN FROM ALL OVER CANADA AND THE UNITED STATES, AUGUST 18-22.

THEY COME FROM 650 YOUTH GROUPS TO LISTEN AND TO LOVE, TO LIVE AND TO ENJOY THE CHRISTIAN LIFE.

The beautiful site of McMaster University is conducive to the emphasis on joyful Christian living. Young people will stay at the on-campus dormitories, have access to a huge pool, nearby recreation, and a 2,200 acre nature center.

Nearby Niagara Falls, which generates gigantic surges of hydroelectric power that pulses through both Canada and the United States, is a good comparison to the intention and spirit of the Reformed youth convention.

Twenty-two hundred of these come together to expect generating power from God to pulse it forth in their day-by-day lives. Mass worship services, musical performances, song sessions, workshops, film festivals, coffee houses, and exercise in Christian living in small groups are some of the ways in which such power is channelled by the 1972 convention planners.

Many of these young persons will re-think their lives during the intensive five days. Starting with "Our Father's World" on Friday and Saturday, the daily theme shifts to "Christ our Saviour" in the morning worship service on Sunday, conducted by the Reverend Mr. Jerry J. Hoytema.

"Christ our Lord" is the theme of the 7:00 p.m. mass worship service in which also Hamilton area churches will cooperate. Held at the McMaster University Auditorium, this is the only meeting to which the general public is invited. The Reverend Mr. Carl Tuyl is the speaker.

The days before and after that meeting strictly belong to youthland. Monday and Tuesday are devoted to the theme "Living by the Power of the Spirit." Speakers include the Reverend Messrs. James Lont and Larry Veltkamp.

Those of us who with nostalgia look back at the time when they crossed the borders of youthland may take heart in a remark made by a 1971 conventioneer, who meant to carry God Power beyond the limits of a convention. He said: "If we want power in our pulpits, we must have prayer in our pews."

Perhaps in 1972 we should change that to: "If we want power during the week, we must have people in our pews on Sunday."

PORT ROYAL — Canada's history began here, in a small fort built by the French under Champlain in 1695. A replica of the original fortress is known as Port Royal National Historic Park, located about nine miles from Annapolis Royal, Nova Scotia. Many firsts were established here, including the first social order, the Order of Good Time, which visitors to Nova Scotia may join after they have spent three days in the province.
(Nova Scotia Information Service Photo)

CORRECTION: AGREEMENT WAS REACHED BY CRC SYNOD ON NIGERIA THEOLOGICAL TRAINING

Regrettably, our previous issue may have given our readers some misinformation regarding the action of the 1972 Synod of the Christian Reformed Church regarding the matter of the Reformed Theological College of the Tiv Church in Nigeria. Our story indicated that the CRC Synod declined to acknowledge the new seminary and instead wanted to negotiate further with the NKST regarding its theological training program.

Actually that action took place at the Synod a year ago. Since that time Rev. Henry Evenhouse, the executive secretary of the Board of Foreign Missions, and Dr. Eugene Rubingh, the Nigeria Secretary, did carry on negotiations with the Tiv Church, and recommended to the Board that the CRC acknowledge the existence of the Tiv Seminary and seek for suitable ways in which to assist the institution. These recommendations were accepted by the Board and forwarded to the 1972 CRC Synod.

The Synods action was affirmative. It agreed to acknowledge the seminary of its sister church and further instructed the mission to appoint two members to serve on the Board of Governors of the Seminary, as the Tiv church had requested. In addition, the mission was authorized to post a teacher to the staff of the new seminary from personnel on the field, if such personnel were available. Finally, Synod agreed to forward to the Tiv Church all funds received in the Board office for this purpose.

At the same time, Synod continued to voice its concern that the Tiv Church maintain its ties with the fellowship of churches with which it has been associated through the years. This fellowship has operated the Theological College of Northern Nigeria (TCNN) for several years and the Tiv Church has sent many students to this school.

For its part, the Tiv Church has reaffirmed its commitment to TCNN as well as to the separate seminary it created. The ideal of fellowship in the face of tribalism and division was held by the Tiv Church to be most precious. Meanwhile the need for Reformed Theological Training for this swiftly growing church has been met with the organization of the new seminary.

Church Announcements

CHR. REF. CHURCH

Called

to Ingersoll, Ont., Candidate C. Bierman.

Accepted

to New Westminster, B.C. Rev. C. Spoor of Aylmer, Ont.

to Ottawa (Calvary), Ont., Candidate J. Postuma.

Declined

for Forest, Ont., Rev. W. Van Dyk, Orillia, Ont.

for Thunder Bay, Ont., and for Calgary, Alta., Rev. H. Mennega of Mount Hamilton, Ont.

REFORMED CHURCH

Accepted

to Jamestown, Mich., Candidate F. Faber.

Declined

for Montreal, P.Q., Rev. C. P. Turkstra of London, Ont.

for Galt, Ont., Candidate F. Faber.

CAN. REF. CHURCHES

Called

to Calgary, Alta., Coaldale, Alta., Brampton, Ont., Smithers, B.C. and Hamilton, Ont., Candidate J. Visscher.

Accepted

to Coaldale, Alta., Candidate J. Visscher.

FREE CHR. REF. CHURCHES

Called

to Chatham, Ont., Rev. C. Pronk of Aldergrove, B.C.

NETH. REF. CONGREGATION

Accepted

to Chilliwack, B.C., Rev. F. A. Verhoeff of Lethbridge, Alta.

REF. CHURCH AND CHR. REF. CHURCH

There will be a consultation between representatives of the Reformed Church and the Christian Reformed Church this fall, according to a decision of the Reformed Synod of 1972.

INSTALLATION REV. G. HAMSTRA

The installation and inauguration of Rev. G. Hamstra will take place on Friday, August 11, 1972 at 7:30 p.m. D.V. in the Old Christian Reformed Church, Dundas, Ontario. Rev. J. Keuning officiating. Church building located on Highway # 8, West Flamboro, Ontario.

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GOD-POWER

A few words in the January issue of "Insight", the official magazine of the Young Colvinist Federation, announced: "It's in the works! There's a hard-working committee in Niagara doing the spadework on next summer's convention."

A few days ago a Hamilton, Ontario radio station broadcasted the first news of the GOD-POWER convention on the campus of McMaster University. Twenty-two hundred young people, delegates from Christian Reformed Young People Societies all over North America will meet in Hamilton beginning Friday, August 18, giving this city one of the largest young people conventions it has seen. For five days, the "ambitious city" as it is known, will be the home of hundreds and hundreds of Young Calvinists re-thinking their lives, rededicating themselves to proclaim "the old old story in a new and modern voice".

Yes, the theme of the convention will be GOD-POWER. "In assemblies, in worship, in work sessions and living groups, a new appreciation of our wonderful God will develop. As a result of this new, intense exposure to the power of God, great things will happen: new and renewed commitments to praise and serve Him . . . always and everywhere."

The annual meeting of the Young Calvinist Federation is not merely a meeting, but an event, a place for Christian fellowship, "fellowship", as one of the young people said, "that can't be experienced to the same degree anywhere else." Those, young and old, who have attended the conventions, in years gone by, will testify to this fact. The convention is a "big thing".

And a "big thing" it will be this year in Niagara. As registration begins on Friday, August 18, five days of learning, and recreation lie ahead. Each day with its own theme, beginning with "Our Father's Love", "This is Our Father's World", "Christ Our Saviour and Lord", and ending with "Living by the Power of the Spirit". Each day with its morning and evening devotions, with its sectionals and living group discussions. Each day with its recreation in sports, coffee houses featuring performers as The Friend, Church and Trees, The Group, Ron Van Dyke, and song writer Mike McGervey, film festivals, etc. And each day with its specials. On Sunday, August 20 a morning worship service with Rev. J. J. Hoytema, of Grimsby, Ont., and a mass worship service at 7 p.m. where the members of all churches in the Hamilton area have been invited.

On Monday, August 21 a grand tour of Niagara. On the last two days of the convention an experience, which went so well last year, a Youth Synod, this year called "Youth Forum", will deal with subjects as church government and church order, liturgy, missions, publications, work of Christian mercy, and others. A real exciting exercise in church politics. And for those who love to eat the biggest pizza in the history of the Federation.

This in a nutshell is the program of the GOD-POWER convention. A fantastic amount of work has been done by the committee to make this convention a reality. And as they come to Hamilton, from California and Florida, from New York State and Michigan, from Iowa and Indiana, from British Columbia and Nova Scotia, from east and west and from north and south, we are sure that these young people will bring them joy, enthusiasm and desire to share in a Christian living experience. An experience that says: ". . . as you know Him better, He will give you, through His great power, everything you need for living a truly good life."

Many of us may not be able to share this experience with our young people on the campus of McMaster University, in fact many hundreds of young people had to be turned away and many others can not be there. But we are asked to share in our homes and with our families this great event in our devotions and prayers, and our attendance at the mass worship service on Sunday evening, generating with our young people our faith.

May the YFC GOD-POWER convention continue to set the young, and the old, aflame, sharing their faith, proclaiming the good news of salvation. That is what the convention, and also this convention is for. Not to add another page of excitement to one's life, but to live it! To live Jesus Christ in our everyday life.

Peter Zwart.

PULPIT SUPPLY

The C.R.C. of Truro, N.S. will be in need of

PULPIT SUPPLY

Aug. 20 - 27. Ministers interested in preaching on these Sundays while vacationing in our area please contact Andy Verboom, R.R. 2, Stewiacke. Phone 378-2288.

The Christian Reformed Church of Exeter, Ont. is in need of

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The small greenish-white flowers develop round, hard berries during the summer. When the leaves drop in the fall, poison ivy may be recognized by the clusters of these grayish-white berries.

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VISIT TO THE MISSION FIELDS OF NIGERIA

Dr. R. Kooistra, pastor of the First Christian Reformed Church of Toronto, and Lucas Koops, owner of Valentine Travel Service Ltd., will visit the Mission Fields in Nigeria. Leaving Canada September 19th, returning October 5th.

Limited number of passengers who have close connection with these Mission Fields can join.

The tentative program includes: Lagos, Anugu, Mkar, Uavande, Kunav, Kakum, Jos and Kano.

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EDITORIAL

PETS AND PEOPLE

A veterinarian who runs a regular column in an American newspaper recently stated that the dog is man's most neglected best friend. He said that the subservient dog has been man's closest companion from the dawn of history, but that people just don't care enough about their dogs to do something about the population explosion in the pet world.

Nationwide, an estimated 5,000 dogs are born every hour around the clock. Many of these dogs are unwanted — both by the parent dogs and by the owners. The indiscriminate breeding of dogs causes problems for animal shelters and humane societies, who find that their budget is not based upon the unexpected growth in the dog population.

The veterinarian suggests that the problem with dogs is mainly a problem of people who own them. People just don't care enough about their best friends. As a result, hundreds of starving dogs run the streets of the city and the countryside as well.

Dogs, so the vet says, will do things to a neighbor's garden or flowerbed that they would not think of doing at home. You just can't trust a dog out of sight. The people who show enough interest to train and control their pets are usually the same ones who feed and care for them properly.

How can we cope with the increasing problem of free-running dogs? Institute a national dog week? Give larger donations to humane societies? Build higher fences or buy longer chains? Or should we, perhaps, become a little more human in the care and feeding of dogs?

At the same time it is even more alarming that people who spend so much attention to the dog problem show so little concern for the lot of their own offspring. Not only dogs, but also children will do things to a neighbor's garden or flowerbed that they would not think of doing at home.

It seems that we usually are more aware of what our neighbor children do to our fences, flowers, garden and grass carpets, than what our children do to our neighbor's.

We frequently find it much easier to broadcast the words of the cultural mandate than to carry out that mandate in our own family, in our own backyard, and in our own workshop. Yet, reform begins at home.

With due concern for the problems of the dog world, we urge you to put as number one on our priority list a reform program that most likely will have the greatest long-range effect: the loving care of your own children and of the children who — due to no fault of their own — grow up under similar conditions as the unwanted dog.

Cor W. Barendrecht
Guest Editor

Mormonism (1)

*By REV. PETER BORGDORFF**

When a handsome pair of young men, usually in their twenties, come to your front door and introduce themselves as Mormon Missionaries, or as representatives of The Church of Jesus Christ of Latter Day Saints, who are they, and what is the church they represent? In this and in some following articles we will try to say something about the Mormon Church, it's teaching, it's history, and it's people. We'll try to do this in a popularized way, and these articles should not be taken as being exhaustive nor necessarily complete. Our only aim is to alert christians to be on their guard against one of the most deceptive religions of our time.

The Mormon Church is best known for it's world famous radio choir which can be heard weekly throughout many countries. Certainly most people who read this have heard these words "From Temple Square in Salt Lake City, we bring you the Mormon Tabernacle Choir" or perhaps the even more famous words, "again we leave you from within the shadows of the everlasting hills". For years the voice of Richard L. Evans, and now that of Spencer Kanard, deep in tone and somber in content, have expounded the thoughts of poets and moralists. Week after week the choir has sung the old favourite hymns of countless numbers of people. Most of the listeners have a great deal of admiration for the members of the Mormon Church, and many think of the Mormon religion as just another variation of the protestant tradition. We, who are of the Reformed faith, have generally thought positively too of the Mormon people and their church. Many, especially from the Reformed churches in the Netherlands, have become Mormons, and thus have helped the Mormon Church to become one of the fastest growing churches in the world, with a present world membership of just over three million souls. By turning to it's history, and by examining some of it's teachings, we hope to provide some insight for those who have wondered about the Mormon Church.

**Rev. Peter Borgdorff has been the pastor of the Immanuel Chr. Ref. Church of Salt Lake City, Utah, from Sept. 1969 until July 1972.*

The story of the beginnings of the LDS Church goes back to the year 1820. The setting: Palmyra, New York not far from the city of Rochester. A religious revival was sweeping the eastern part of the United States and the southern part of the province of Ontario. The family of Joseph Smith Sr., who in 1816 had migrated from Vermont to western New York, were also drawn into the revivalists tent. Some members of the Smith family joined the Presbyterian Church, but Joseph Jr., then 14 years old and already confused by the many denominations in existence, decided to wait awhile. This postponement on Joseph's Jr. part was not due to a lack of interest in religion. He simply wanted to be certain that he was joining the "true" church. Being unable to determine which church that was, Joseph Jr. decided to try the approach of James 1, and ask the Lord for wisdom. It was while he was praying in the woods near his home about this matter, according to Joseph, that God the Father and Jesus the Son appeared in human form. They told Joseph to join none of the then existing denominations because, "They draw near to me with their lips, but their hearts are far from me; they teach the doctrines of men, having a form of godliness, but they deny the power thereof."

Some three years later, on September 21, 1823 Joseph Jr. again experienced a vision. This time the person who appeared to him in his bedroom was the angel named Moroni. According to this angel, in a hill called Cumorah not far from Joseph's house, some golden plates were buried, and on these plates was recorded the history of the people who formerly lived on this continent. Joseph was told that Jesus had appeared to these people in person sometime after the crucifixion, and had revealed to them "the fulness of the everlasting gospel". This fulness had gotten lost throughout the ages, and was now about to be restored through the discovery of these plates.

The plates were found by Joseph Jr. and translated by him from an ancient Egyptian into King James English. This English translation became known as *The Book of Mormon*. The process was completed in June of 1829 after only three months of work. Actually this was six years after the plates were first found, but this happened because Joseph was found to be unworthy of such a high calling in the year 1823. The Lord then put him on a four year probationary period, and so the plates were rediscovered in 1827. From 1827 to 1829 Joseph Jr. kept hiding the golden plates in several places, and eventually began the translation work. It is recorded in the preface of every copy of *The Book of Mormon* that there were those who witnessed the existence of the golden plates. This is not quite the truth. These witnesses were shown something covered with a black cloth, and were told that these were the golden plates. Even the Mormon Church admits that all of the witnesses later denied that their witness was true, and all of them disassociated themselves from Joseph Jr. before the founding of the church. The official explanation of the church authorities today is simply that these men became subject to demonic powers and therefore sought to discredit the founder of the church. The fact of the matter is, however, that now the golden plates have existed only on the testimony of one man, the same one who translated them and received them initially. How valid the testimony of one man is in the light of all of what the Bible says, we leave to you to judge. *The Book of Mormon* squarely contradicts not only the Bible, but also some of it's own writings. The fact that it is not even a christian document can easily be seen by examining some of the teachings derived from it.

About the time that the translation work was completed, Joseph Jr. once again went into the woods for meditation. This time however he was in the company of a friend named Oliver Cowdery. While the two were kneeling in prayer, another heavenly messenger appeared to them who introduced himself as John the Baptist. The purpose of his coming, he said, was to bestow on them the authority of the Priesthood of Aaron. The authority of this priesthood, he explained, would authorize them to administer the baptism for remission of sins by immersion. They first baptized each other, and then they were commanded to baptize others likewise.

Shortly after this baptism experience, Joseph Jr. and Oliver Cowdery were again visited by heavenly visitors. This time Peter, James, and John appeared to them to bestow on them apostolic powers, an event according to Joseph Jr., that restored to the earth the same authority to act in God's name as the first century apostles had. It is this event in Particular that the LDS Church still calls "the restoration of the fulness of the gospel". As far as the Mormons are concerned, there is no salvation unless this restoration is recognized. They have no doubt therefore, that the Mormon Church is the only true church in the world today.

On April 6, 1830 The Church of Jesus Christ of Latter Day Saints was formally organized. It was during the organizational meeting that Joseph received yet another vision that designated him as "seer, revelator, and prophet". The president of the church ever since claims to be the recipient of direct revelation from God, and even today such revelations are periodically received.

With such fabulous claims being announced in the community, persecution was not long in coming. After deciding to leave the western New York area, the first stop on their travels westward was Kirtland, Ohio. For seven years this city near Cleveland was the headquarters of the Mormon Church. It was here that much of the church structure was developed, and their teachings clarified. As time passed, persecution again became too heavy to bear, and so, first the leadership, and later the people, moved further west.

Mormon communities existed for a while in Illinois and Missouri. Joseph Jr. had intended to establish a permanent dwelling place for the Mormon people in Missouri, but he never saw his plans realized because he and his brother were killed by a mob while in jail in 1844. The Mormon people saw his death as martyrdom, but the court records of the county in which he was killed would indicate otherwise. Whatever the circumstances of his death may have been, and they are vague, the fact is that the interpretation of his death may have done more for the spread of Mormonism than Joseph Jr. possibly could have done if he had lived. Like so many movements throughout history, give it a martyr and it is bound to flourish. Nevertheless, Joseph Jr. had been a powerful leader, and his sudden demise ushered in a period of strife and readjustment for the church.

The first crucial question that arose for the adherents of the LDS religion was, "who will be our new leader". Before this question was settled, Mormonism had experienced the first of many schisms. It was during this time that The Reorganized Church of Jesus Christ of Latter Day Saints was formed, a church now headquartered in Independence, Missouri. No love is lost between these two major groups of Mormonism (i.e. the Independence Mo. group and the Salt Lake City, Utah group). The essential teachings are the same, and their differences lie primarily in church structure and authority. But relations between them cannot even be called cordial. At the time of the funeral in July of the late President Smith, the Reorganized Church was invited to send its leader to the ceremonies. The president of the Reorganized Church told one reporter that not only would he not attend the funeral, but that his church had no intention of sending any representatives whatsoever. This is the feeling some 125 years after the split occurred, so you can imagine that it was no picnic at the time it happened. The Salt Lake Mormons left the Missouri Valley in the early months of 1846 under the leadership of their new leader Brigham Young. It was really this man who put the church on its feet, and it was he who led them to the Great Salt Lake Valley in 1847.

The development of the Salt Lake Valley from wasteland to a prosperous Mormon stronghold is a fasinating story in itself. The many evidences of their hardships and tremendous dedication, stand as a memorial to a people who believed in what they were, and in what they were called to be.

In some following articles we will discuss the beliefs of the Mormon people, and their way of life.

Lambert Huizingh

Accredited Public Accountant and Auditor Commissioner for taking Affidavits

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The Scientific Views of Velikovsky

The books of Immanuel Velikovsky, "Worlds in collision" and "Earth in Upheaval" have been mentioned more than once in the columns of our paper. Many of those who read these books have found confirmation in them of Biblical data, in spite of the fact that Velikovsky is not a Christian himself and does not believe in the Bible as the Word of God.

We have not read a Christian answer to Velikovsky. If there has been one it has escaped our attention. We therefore welcome the fact that Mr. John Corcoran of the Patmos Workshop & Gallery in Toronto, Ont., has written an illustrated article, visually interpreting and adapting the theories as described in Velikovsky's books. We cannot duplicate the illustrated part of the article, but we would like our readers to take notice of the latter part of Mr. Corcoran's article, which we publish below:

The Scientific Implications of the Theory:

Immanuel Velikovsky is Jewish. He is a humanist and he denies the Living God as the controller of His universe. The book "Worlds in Collision" was first published in 1946. His thesis in a later book "Earth in Upheaval" is that evolution took leaps forward during contacts between the earth and other planetary bodies during the remote past: earthquakes and cataclysms produced by planetary contacts produced mutations for new species. (I, personally, do not believe this idea).

The theory has not been proved as there is not enough knowledge about other planets at the moment. With more and more space probes the next 10 or 15 years should either prove or disprove the theory. But Christians should be aware of what the theory states.

Recent space probes to Venus and Mars have revealed information that could tentatively be used to collaborate some of Velikovsky's theory: Venus is covered by a 45 mile thick blanket of hydrocarbon gas; Venus has a disturbed rotation; Mars shows evidence in craters of volcanic and meteoric activity on a giant scale. "An atom differs from the solar system by the fact that it is not gravitation that makes the electrons go round the nucleus, but electricity." But this may be shown to be the case in the solar system also. In the atom electrons change orbits as they travel around the nucleus: Velikovsky believes that planets have changed orbits as they travelled around the sun.

Velikovsky's theory may prove valid, and scientific people are beginning to consider it seriously.

The Christian implications of the theory:

The theory from a Christian point of view can be seen as a curse or a blessing. The curse is that it naturalizes some of the miracles of the Old Testament: it "explains away" the passages by attributing miracles to physical natural events: the curse is that it can seduce us into omitting God from the events, or it can seduce us into believing that all of God's miracles are explainable as "natural causes" whereas some miracles are only accountable in terms of a direct supernatural act as in the Resurrection of Jesus Christ.

It is generally assumed that an angel must always be a supernatural being. "The angel of the Lord went out and struck down a hundred and eighty five thousand men in the Assyrian camp." Isaiah 37:36. "Malach" translated as "angel" means in Hebrew "one who is sent to execute an order" in this case an order of the Lord.

If we avoid the trap of trying to "naturalize" or "explain away" all the miracles in the Bible and accept that God can use objects in His creation as instruments for carrying out His purposes we will begin to see the blessing. God who made the heavens and the earth can and does use objects in His creation as means of blessing or punishing His faithful and unfaithful people.

The blessing is that the theory adds the lie to the popular current expression, "The Bible is not a scientific text - book." The Bible's concern is not with science but if it is the truth it should be true on all levels, "scientific" as well as "religious."

The passages in the Bible about the motion of the sun being changed become really believable.

The theory attacks the foundation stone of unbiblical modern scientific theory "uniformitarianism" which believes that all things happened gradually and which denies that great catastrophies have happened in the past to shape the world of today.

The greatest blessing in the theory is that it takes the prophecies about the Last Days out of poetic symbolism and makes them future facts.

"there will be great earthquakes, and famines and plagues in many places; in the sky terrors and great portents" Luke 21:11

"Portents will appear in sun moon and stars . . . the celestial powers will be shaken." Luke 21:25.

"the sun will be darkened, the moon will not give her light; the stars will come falling from the sky." Mark 13:24, 25.

"a great red dragon . . . swept down a third of the stars in the sky and flung them to the earth." Revelation 12:4.

"When the windows of heaven above are opened, and earth's foundations shake, the earth is utterly shattered, it is convulsed and reels wildly. The earth reels to and fro like a drunken man and sways like a watchman's shelter, the sins of men weigh heavy upon it, and it falls to rise no more." Isaiah 24:18, 19, 20.

"Heaven and earth will pass away." Luke 21:33.

"Then I saw a new heaven and a new earth." Revelation 21:1.

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What is wrong with the Church?

(Continued from page 1)

In order to really become a community of shared love it may well be necessary to start practicing fellowship in smaller and more informal settings. Some suggestions are given of possible ways of providing communion within our community. The congregation can be divided into "households of faith and life" as these were apparent in the New Testament church. This is a possible way in which it could be worked out: "Divide the congregation into households of faith and life. Take five families at random (not five families who are close friends anyway) and ask them to get together at least twice a month... Each family must commit itself to sharing and bearing the burdens of the others of the household, to talking honestly about themselves and about the others — not just how they think they ought to feel, but how they really do feel — as in ordinary households." (p. 80).

The lack of communion hurts especially when it concerns the sacrament. The inadequacy of our present practice is clearly felt when alternative ways are suggested: "Listening to sermons while looking at each other's back is one thing; taking communion without looking at each other is something else. Can we break with the tradition of passing the elements of the sacrament through the pews? We might do this by serving communion twice every Sunday in small circles. Perhaps this could take place in the church fellowship hall... Let a loaf of bread be passed around the circle, each person breaking off a piece (there is nothing sacred about the neat cubes of crustless bread to which we are accustomed.) Let a cup be passed around, each person taking a sip. After this comes the hard part: each person expresses one personal concern that he asks the others to share with him — not the "missionaries on foreign fields," but something out of his own life. And then (it gets harder) let each person make one personal confession — a weakness or a sin that he needs forgiveness for from God and his brothers and sisters. Could it work? Do we have enough communion now to risk it?" (pp. 81, 82).

Restructure

When we talk about *Life* we cannot help but talk of organization and structure. The common complaint is that the structures and organization of the church are deadening to the life of the Spirit in the church. That the church promotes its own structures rather than that the structures promote the life of the church. The challenge that is presented to us is the question: "Are we ready to accept the Spirit's gifts to restructure the church to meet the needs of people in tomorrow's world?" (p. 120). The presupposition is that the structures have but one purpose which is to meet needs. The appeal is to the New Testament pattern in which the organization of the church is fluid and where the needs shape the structure. An eloquent expression of this position was stated already some ten years ago in a book with a very similar sounding title ("Where in the World?", Changing Forms of the Church's Witness by Colin W. Williams). It states "that if the present patterns of congregational life are inadequate to reach out o the drastically altered shape of modern need, then it is idolatry (worshipping a thing for its own sake) to continue a thought-habit which leads us to see the church from the center of a particular structure... which does not give the freedom to see the church as the love of Christ taking form in the world in response to the call of worldly need" (pp. 60, 61).

Implications for Deacons

In the third section on *"The Way"*, Christ's "Way of a Servant" is presented as the only way in which the church is to relate to others. I feel that serious study of the church's status of servanthood will greatly help to re-think and, eventually, rehabilitate the place and role of our deacons. Evangelism Thrust has deep implications for our deacons in helping the church to be servant people.

"Who in the World" has been digested into a small booklet entitled *"Called to Serve,"* which booklet will be used in the *Evangelism Thrust* study groups. I am convinced the more people will be exposed to its message the better it will be for the Church. It will be a simple and direct test of how orthodox we want to be.

Either as church listen (study) and obey (action) or only voice our own opinions and feelings and let our arguments be evasions of action. Ultimately it becomes the question whether we want to be true *Church*, which belongs to the Christ who lives His life through His people, or be a social and cultural club, which belongs to the members who want to live their own lives. On account of the tremendous impact of *Evangelism Thrust* in many of our churche we may be encouraged to know that the Spirit's presence is among us and to pray that this Holy Spirit bring times of real revival to the church of Christ today.

Data from film "China '71"

In Peking

In Peking there shines a light,
No, it's not the sun,
Chairman Mao is his name,
And the song is done.
And a thousand little fingers
Point towards the pictured wall,
Where the smile of Mao lingers
In an idolizing call.
I have seen these children dancing
In a kindergarten dance,
Little gestures all enhancing —
Every little pose and stance
Pointing to the revolution,
Make believe their chubby hand
Holds a hand grenade explosion
Mock to throw from where they stand.
And the womb — the bearing mother
Works an eight-hour, six-day week,
So at night it is another
That tucks her own child to sleep.
Early Monday to late hours
Of the last day, Saturday,
They are caught between the powers
Of the state's instructive play.
Suffer little children softly,
Suffer little children come,
Suffer little children softly,
Will their children's souls be numb?
In Peking there shines a light,
No, it's not the sun,
Chairman Mao is his name,
And the song is done.

Christine Farenhorst

RAPPORT UIT OTTAWA

Foreign Takeovers

by Norman Campbell,

Parliamentary Press Gallery.

(Canadian Scene) — The Government's first modest proposed step towards reducing foreign (in fact, American) control of Canadian industry was quickly followed by a tax concession to Canadian secondary industry in which American capital dominates.

The Hon. Herb Gray, Minister of National Revenue, who presented the legislation requiring cabinet approval for takeovers by foreign capital of Canadian enterprises above a minimal size, and the Hon. John Turner, Minister of Finance, who cut the corporate taxes on manufacturing and processing in Canada, are realists.

Often overlooked in the debate on foreign investment in Canada are two facts:

1. Foreign (read again, American) capital invested in Canada is wholly subject to Canadian laws. It can be taxed as Canada pleases, taxed dfiferently from domestic capital if Parliament so wills; exports of dividends or interest can be restricted, and, finally, the export of capital itself can be forbidden. In effect — now that the days of gunboat diplomacy for the big powers are over — the foreign investor in Canada gives hostage to Canada's good faith.

2. A good deal of Canadian capital is at work abroad. In 1971 interest and dividends received from outside Canada totalled $545 million, more than one-third of the $1,613 billion in interest and dividends which Canada exported. But more than half the receipts, about $300 million, came from the United States. Export of dividends and interest to the United States was around $1.2 billion. The population of the United States is about ten times that of Canada, so on a per capita basis Canadians receive from the United States about $132 in interest and dividends, while Americans, on the same basis, receive just over $50 from Canada.

Canadian policy-makers are apprehensive about doing anything to inhibit the flow of foreign capital into Canada or to cause substantial outflows of it. The fact is that our standard of living is highly dependent on it, and there are few who are willing to assert that many Canadians are willing to accept a lower standard of living for the sake of a sterile economic nationalism.

Ontario is Canada's manufacturing centre, and overall enjoys the highest standard of living in Canada. In the last statistical period for which figures are available, 58 per cent of the taxable income accruing to foreign-owned corporations was earned in Ontario. Canada 1972, an official government publication, notes that "it is important to stress that in general for each dollar net profit earned by wholly non-resident-owned industry in Canada, fifty-nine cents is normally retained in Canada as tax revenue."

The regulation of foreign investment in Canada is not a simple problem. What Mr. Gray finally came up with for Parliament was a foreign takeovers policy — not an overall foreign investment policy.

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LIVING IN A TIME OF TENSION

REV. RALPH HEYNEN

PINE REST CHRISTIAN HOSPITAL CHAPLAIN

Pastoral Counselling

Walking up and down State Street in Chicago or Fifth Avenue in New York, Monroe Avenue in Grand Rapids, or Main Street in your town, it is interesting to study faces of people who move restlessly by. It is soon evident that there are very few of them that have a relaxed and a composed look. There are lines of concern or hurry and worry, of anxiety and tension. It has almost become trite to say that this is an age of tension, and in a way it's surprising that it is so; actually we live far more comfortably than did our parents and grandparents. Modern mechanization has made our daily work much easier. Social security, hospital insurance, old age assistance, have provided us with protective measures for almost all of the emergencies of life, and yet we're more tense. You can read it on the faces of people as they walk down the street or as they sit in church. You see it in the lives of teenagers; it forms a part of the spirit of rebellion that is so common at that age. You can even observe it in men and women on vacation, when they try to relax on a golf course. Where then does this tension lie? It is not, first of all, in the external circumhtances of life, but it is in the hearts of the people — it's their reaction to life.

In the world in which we live we cannot escape external situations and tensions. We come face to face with conflicts on national levels, in employer-employee relationships, in the social pressures of the age, and in an ever increasing way in the home and family. There's a struggle for status, there are many prejudices of race, creed and national origin. These are realistic conflicts. Yet I'm convinced that the basic tension of today is not the external thing but it's in our own personal reaction to these events. It's not the age that is tense but we who are living in this age. The early pioneers who settled in this part of the country had struggles for survival that were far more severe than we can even imagine. There was never enough food, sickness and death were constantly among them; they worked hard from dawn to dusk, but at night they could fold their toil-worn hands and sleep peacefully. Today the sons and the grandsons of these pioneers drive home from air-conditioned offices, in air-conditioned cars, down spacious expressways. Many spend the night in cottages on cool lakes, but when they lie down to sleep, they need a sedative or tranquilizer to relieve their tensions. The word "tension" is a very uncomfortable word. It makes us think of the inability to relax muscles, the muscles of the neck and back become rigid and sore. It speaks of sleeplessness due to the pressure of busy thoughts and anxious dreams. It is something that tends to paralyze and to cripple us in our work. Unfortunately you can't relieve it by pleasant little pills that are so freely advertised. It requires a good deal more than that. Tension is also contagious, for a tense person is usually irritable and disagreeable. One tense person in the family can set the whole family on edge. It is like driving in a car with a jittery and excited driver. Nobody can relax.

Tension is something that affects people of all classes. Ministers are subject to it as well as laymen; teachers as well as pupils; the white collared worker as well as the man who toils with pick and shovel. Today it's affecting people in an ever earlier age. The largest number of admissions to mental hospitals today is in the age group of those who are below forty years of age. To be sure there are some tensions caused by illness, and it's one of the symptoms of certain emotional and mental disturbances. Some people finally become so tense that they need a psychiatrist or the mental hospital, but there are far more forms of tension that arise from the fact that people take themselves too seriously. They think so much in terms of themselves. They often develop a feeling that they are quite indispensable which is a mark of emotional immaturity. They've never learned to face up to life with its conflicts and frustrations. They haven't learned to know themselves.

Now usually we cannot control the external forces of life. We cannot always smooth the path and remove the obstacles. It's a highly competitive society and there will be conflicts, and this you cannot change, but we can control our attitude towards life's struggles. This is something that we should learn already as children. It's important that parents teach their children to learn to adjust to life as it is. Too often we try to shield our children so that they never really learn to face up to life. A Christian, too, must learn to handle his tensions wisely. Ultimately you cannot run away from them. You can't tranquilize yourself by a mere act of the will, but you can press on towards greater and emotional maturity, for this is the real answer. Jesus saw the lines of tension of the people in His day and He said, "Be not anxious." To overcome tension we need more than just to pray about them. I think Paul had the answer. While lying in a prison cell he was able to say, "I have learned in whatever state I am therewith to be content." He tells us the secret of this contentment: "I know how to be abased and I know how to abound." In other words Paul said, "I've learned to be unbroken by life's adversities and unspoiled by its prosperity." This speaks of both emotional and spiritual maturity. An old saint who seemed to breathe the spirit of quiet composure shared his secret with others when he said, "When I go to sleep at night I've learned to say from the heart; Drop thy still dews of quietness till all our striving cease. Take from our lives the strain and stress and let our ordered lives confess Thy beauty and Thy peace."

OUR THOUGHT FOR TODAY: When we walk through the valleys in the blessed consciousness that God is also there, we can see that the valley is only a stretch of land between two mountains, and that as we go through the valley He leads us on to the mountain tops of glory.

PASTORAL PONDERINGS

PULPIT & PEW
A PAGE ON CHURCH LIFE
REV. F. GUILLAUME
101 FAIRVIEW DRIVE
BRANTFORD, ONTARIO

Action for the Lord

As far as I know Christian Reformed people have no theoretical problems with the heading of this article. The Lord Himself made it perfectly clear that He calls His own to service. Throughout the whole Bible this call is heard. True Christians are active people. They never stop doing things for their Savior and Lord. They just cannot but speak up and be counted. They cannot but get engaged into action.

Not long ago a famous evangelist of our continent compared our Christian Reformed Church with a sleeping giant. We got that message indeed. He meant that our potentials are many, but that we just fail to use them. Some time thereafter the Pentecostal movement got up again and we learned to get used to loud accusations about the deadness of our churches. We were called formalists. In the view of quite a number of people we did not bring out the riches of our doctrine in our daily practice. All of our members were said to forget that faith has to be shown in deeds. The biblical statement that faith without works is dead was consistently being applied to our denomination as a whole. For quite a while we acted as if we accepted all such criticism for information.

However, today an important change in that attitude can be noticed. I am convinced that Key-1973 and our version of it, Thrust 1973 has much to do with it. Anyway, in this summer, different from all summers before, all kinds of action are being developed everywhere.

Before I give some report about this, I want to thank many people all over the country who provide me with their church bulletins on a regular basis. Their faithfulness keeps me informed on what is going on in their churches. The section "Pointed Print" tells our readers regularly what I found as worthwhile material for our Page. Although only a minority of our Canadian churches decided to help the editor of this page . . . . , there is at the moment so much which deserves publicity, that I resolved to give a survey in this article, realizing that I owe this to all my regular supporters. Of course, I have to keep this survey very general.

Let me now come back to Thrust '73 first. Most of the churches are now in the stage of reading and studying the booklets to prepare for group discussions in the fall. The highest score in the pledge given by any congregation is 96%!, immediately followed by another with 93%! That any majority of the churches reached a good percentage of a definite YES makes encouraging news. There are a number of churches which started action in this summer already. One of them succeeded in having a Bible-booth at the local fair; a big number of members of that church are now engaged in answering the seven hundred and fifty! applications for being enrolled in a Bible correspondence course, which were received. One may hardly imagine the thankfulness, the joy and happiness in that church! In my opinion this could be the beginning of a real revival.

By now all of our readers may know that this summer for the first time an evangelism booth will be erected at the famous Exposition in Toronto. How the opportunity was obtained is a story of many answered prayers and of mighty deeds of God wrought before astonished eyes. All of us are expected to accompany this grand endeavor with our ardent prayers.

Several of our churches will have a chance to hear Sergei Kourdakow, the Russian radar and radio operator who was chosen by our Lord to give up his being a harsh persecutor of God's people in his country and to become a humble but fiery witness to the only gospel of salvation in Jesus Christ the Lord. Also via christian reformed church bulletin announcements are being made this summer about place of meeting and coming early because wherever this man may speak large crowds gather to hear him. God is really doing great things today.

In other churches Bible classes for teens are being started just recently. The young sponsors of this work decided to begin right now instead of waiting again till the fall. The information given holds that the results are just surprising! It appeared that unchurched young people were waiting for a chance to study the Bible.

Others in some towns and cities have prepared a program for work among prisoners. It struck them that not only the personnel gave much encouragement to do this work, but that also the prisoners welcomed warmly their message in song and word. No wonder that such a brand new activity appeals to the congregation. Reports tell that support and prayers are offered and that the communion of saints is felt more than ever before.

This survey must be limited, of course. I learned that prayer groups just go on, that in some places Family Bible Conferences are organized, and in others in the time of an annual Fair a complete Fair ministry was called to life, which brought the whole congregation to action.

I could imagine that my readers feel some joy at the end of this article. I myself was surprised that exactly in this summer so many bulletins proved that there may be holiday time, but not in the **action for the Lord.**

But this should by no means be taken as a kind of approbation or satisfaction. Our Lord Himself told us, "when you have done all you have been told to do, say, "We are ordinary servants; we have only done our duty".

Let us be thankful that we still are allowed to work for our Lord. How long will this go on, that we may live and work in freedom, while so many of our brothers and sisters in the Lord have to serve Him underground?

Let us use the many chances we may have and let us multiply our prayers for so much that is being done today. May the Lord continue His wonders among us, that all of us may be found willing to do our utmost as servants who wait for the coming of their Master.

PRESS PARADE

Have you ever been in Baja California, Mexico and do you know the city Tijuana? Here is some information on that area, taken from "Missionary Monthly": John and Jerre De Young are our missionaries there.

We have begun our literature distribution on a small scale — we have two men doing colportage work along with door to door evangelism. They offer books and Bibles to folks and at the same time invite them to church where they can hear the preaching of the Gospel. We are also supplying several book-stores with books and Bibles. Please pray with us that we may know God's will concerning a bookstore ministry in Tijuana. There is a great need for a well stocked bookcenter to serve the churches in this area.

Perhaps you are not too well acquainted with this part of Mexico. Here are a few interesting facts:

— Tijuana population estimates range between 300,000 to 500,000.

— People are moving to Tijuana from the Mexican interior in great numbers.

— Because of tourism Tijuana is known as "the most visited city in the world."

— The wage for a factory worker or laborer is about U.S. $.50 an hour.

— To live at the same standard as in the U.S.A., one finds the cost in Tijuana about the same.

— There are some 50 to 75 evangelical churches in Tijuana and about 15 in Tecate.

— All church buildings in Mexico must be "nationalized" and become property of the federal government.

— Tecate is also a border town, 38 miles east of Tijuana, but much smaller.

— Our two missions in Tecate are located in areas where the main source of income is from making bricks and pottery.

— In Tecate, one church building was dedicated in Rancho Paracaidas in March, 1971. Another is in the planning stages for the other mission in Colonia Luis Banuelos.

★

"TRAINING OF OUR CHILDREN"

For young men and women especially!

You have to know once and for all that oil and water do not mix. This is an expression which was used in the Banner for a couple of times, but for this time this expression is going to be used in a totally different context.

We have written on the training of our children and the education of our young people by means of the home and their societies etc. But now I have in mind something that is so closely related to all this that it must be from my chest. Oil and water do not mix and I mean to say that **belief** and **unbelief** can never go together. There is a world between these two words. I am after this that our children, when they grow up, have to ask first of all, when they are looking forward to marriage what kind of partner, husband or wife, they should have.

And right at the start they must keep in mind that oil and water do not mix. It is so easily forgotten what the main point and purpose of our lives is. We are the children of the covenant and this means that we must build up a home in which the Lord Jesus is first and foremost.

We are duty bound to serve Him and to go out of the way of everything that would be a hindrance to dedicate our personal and homelife to Him.

That in this respect oil and water do not mix, the Bible clearly states in 2 Cor. 6: 14, 15. Listen: Do not be mismated with unbelievers. For what fellowship has light with darkness. For what partnership have righteousness and iniquity? What accord has Christ with Belial? Or what has a believer in common with an unbeliever?"

These words are speaking for themselves and no misunderstanding is possible.

You know what happened to the world right before the big flood! The children of God married to unbelievers. They thought (or they did not think at all) that it would not harm, that things would turn into the right direction. May be some thought that marriage could be a kind of evangelization. But let us see this perfectly clear that marriage in itself is never recommended by the Lord to bring the other to conversion. It can happen by the miraculous grace of God. But what the Lord plainly tells us and our children is what we are and we may not be daring in not paying attention to His Word.

And we all know what happens in life as a rule. Therefore our young people have to stand on this foundation that, if they look for a life partner, they make sure right at the beginning that the other party believes in, and loves the Lord Jesus, confesses His name and is aiming at serving Him. Only in this way a christian home can be built up. Only in this way the blessings of the Lord will be granted.

Is it not strange that many are so easy going if it comes to something that has to do, not only with our earthly life, but also with eternity? And that so many forget 2 Cor. which in clear language says that oil and water do not mix? The world will not be helped this way, the church is weakened and how many, being full of good intentions, have lost their faith for they were no match for the influences of satan, put to work right away.

Young people, always make sure, not later on, but at the beginning, that your boy — or girl friend believes with heart and soul that Jesus is his or her Lord and Saviour. Then you are in line with the Word of God. No daring adventure will be of any help to you. God is the God of your own feet and having great responsibilities means, to ask Him: Let me live a christian life now and when I get married. Do you know what the Lord will tell you?

Do not forget that oil and water will never mix. The two of you have to say: We love Him Who loves us.

From the Bulletin of the C.R.C. of Orillia, Ont.

POINTED PRINT

This time a very pointed message comes from Alberta, Calgary's Immanuel C.R.C. Bulletin:

LOVE IS: Silence — when our words would hurt!
Patience — when our neighbour's curt!
Deafness — when the scandal flows!
Thoughtfulness — for other's woes!
Promptness — when stern duty calls!
Courage — when adversity falls.

★

MANY MICKLES MAKE A MUCKLE!

The Canadian Reformed Ladies Auxiliary to the Edmonton Soc. for Chr. Education is holding another Paper Drive at the Edmonton Chr. High School — 14304 — 110 Ave. Tie in bundles, box or bag your newspapers, magazines, phone books and catalogs. All sorts of paper is welcome. Remember to bring your empty pop bottles and cans, colored glass, old tires, egg cartons, Nobob coupons and stamps. In a six month period the Paper Drive has raised $1,284.55. This has only been possible with your help. Be a Paper Saver and help to support our Christian Schools.

★

Also this news comes from Edmonton, Alta., (Third Church bulletin)

G.T.C. NEWS FLASH

On Friday, May 12th the Girls' Clubs at the Glad Tiding Center concluded their season with a Mother-and-Daughter Banquet. It was an appropriate ending of a wonderful season. We are grateful to our God for providing such dedicated teachers who could bring the Gospel to 65-75 girls each Friday evening. On our last meeting the girls were asked to write down what God meant to them, and what they had learned at the Center during the past year. This is what one girl wrote:

"When Jesus came into my heart, He made me feel so much happiness. I am glad I came to the G.T.C. and am sad the year is over so soon. I would also like to thank . . . for making me realize that Jesus can also live in my heart. I would like to thank my teacher for helping me understand when I couldn't." — Truly the Spirit is moving, also at G.T.C. Several new teachers will be needed in September. How about you. Wouldn't you like to be used of the Lord in bringing children to Him.

★

The bulletin of Agassis, B.C. Chr. Ref. Church carried a worthwhile quotation:

QUOTED FROM "NEVER ON YOUR OWN"

(The) . . . power of the Holy Spirit creates a new community of Christians, who are doing the work of the Lord in the world. The Spirit enlightens our minds so that we can test the spirits of our times. He is the power behind the church's proclamation of the gospel. He propels us out into the world to be Christ's witnesses in our daily lives . . . (His presence shows up) in a Christian style of family life, in forgiving each other, in Christian teaching and learning, in public declaration of faith, in being willing to suffer wrong for Christ's sake. If we dishonor the Holy Spirit, we will be guilty of resisting Him and putting out His fire in our lives . . .

In Emmanuel C.R.C. Bulletin of Calgary, Alta., this announcement was published:

SCRIPTURES IN 1457 LANGUAGES

As of December 31st the statistics for Scripture translations were as follows: Complete Bible in 253 languages; New Testament in 584 languages; at least one book of the Bible in 1457 languages. The Scriptures are now in the languages spoken by 96% of the people of the world and are appearing in an additional language every 14 days.

The Canadian Bible Society.

★

And this is for our older people, found in the bulletin of First C.R.C. of Edmonton, Alta.:

PASTOR'S CORNER:

"Old age is pathetic," sighed my Greek professor at the University of Michigan. "What is it, after all, but a creaky prelude to extinction? Or do you think there is more to it?"

Yes: I think there is more to it. I think many current attitudes toward the aged and to old age need revision. We are in great danger of writing off periods of life that God intended to be richly meaningful. We cruelly write off people whom God has not written off. Oh, I know them too: the cantankerous old woman and the bitter old man; the people who have moral failure written all over their lack-luster faces; the snipers at the younger generation now on the center-stage. But who is to say that it is all their own fault? Let God be the Judge!

Like every other stage in life, old age is something to prepare for. It is certain that more of us will reach it than any preceding generation. A century ago the average life lasted 35 years; today it is somewhere around 70. There is no reason why we should not look forward to it. It can be very active and rewarding if we are not dependent for activity and satisfaction on just one job. Love for others and an interest in service in some way, if cultivated early in life, will stay with us by God's grace till the end. Consider the age of the popes of Rome and see what burdens they carry till the day of their death! Old age can be the years of the golden harvest for loving and believing children of the Lord. Many Christian people in my acquaintance are as happy in old age as, and less burdened than, they were in earlier years. So cheer up, yesterday's young people, the best is yet to be — for people going home!

★

"It is one thing to walk in the old paths, but a wholly different thing to wallow in the old ruts."

From Victoria, B.C.

TRY IT! **Nr. 69**

Sir, guess the o, is a word from Bible and doctrine we should by no means forget in our modern days.

Solution Nr. 68

Beatitudes (habits-et-dute)

SALUTATION

In Middle English this noun was written as salitacioun. This too went back to the Latin salutatio, from salutare, to greet. Our English form expresses the act of greeting or welcoming. In our services this act is always present, because our God welcomes His people when they meet together in His Name. "Grace to you, and peace, from God the Father, and from Jesus Christ, our Lord". Just these few words, as Paul used them in his epistles, serve in our Sunday liturgy as the Salutation.

Beelden van en uit NEDERLAND

CRISIS !

Temidden van een hittegolf (max. temperaturen van 33°C. = ± 91° F.) een minister-crisis! De heren Drees en De Brauw, resp. minister van Waterstaat en Wetenschapsbeleid, behorende bij de partij van de democratische socialisten, gaven er de brui aan.

Bij de verkiezingen in 1971 was deze partij opgericht onder de vlag van een verregaande bezuining op de Staatsuitgaven. De heer Drees Jr. was oud-thesaurier-generaal van Financiën. Hij kon het dus weten. De roep om versobering vond weerklank bij de kiezers. Met acht zetels in de Tweede Kamer kwam D.S. '70 uit de bus.

En ziedaar, nu het Kabinet-Biesheuvel het mes er in zette, zeiden deze twee bewindslieden, dat zij de verantwoordelijkheid niet langer konden dragen. Als zeelieden tijdens de storm het schip trachten te verlaten, worden ze deserteurs genoemd en als zodanig gestraft. Ook deze heren verlieten in stormgetij de boot.

Hoezeer het snoeimes nodig is, laten de cijfers zien. De staatsuitgaven bedroegen in 1963 rond f 10 miljard, in 1968 ruim het dubbele, in 1971: 38 miljard en voor 1973 worden die geraamd op 43 miljard.

Reeds was 1500 miljoen gevonden. Nog 400 miljoen moest boven water komen en de geld verslindende departementen van Waterstaat en Wetenschapsbeleid moesten daarbij het leeuwenaandeel leveren. Dat weigerden de heren en in de nacht van zaterdag op zondag 16 juli namen zij ontslag.

Daarmede ontviel aan het Kabinet de meerderheid in de Tweede Kamer. De drie christelijke partijen en liberalen beschikken over 74 van de 150 zetels.

Het ontslag werd eerst donderdag 20 juli door de Koningin aanvaard, blijkbaar zo laat om nog tijd te geven de breuk te helen. De andere leden van het Kabinet hebben toen hun zetels ter beschikking gesteld, wat geen ontslagaanvrage betekent.

De verwachting is dat premier Biesheuvel de opdracht zal krijgen om een Kabinet te vormen met een beperkte opdracht, nl. de begrotingen voor 1973 af te handelen en nieuwe verkiezingen uit te schrijven in begin 1973.

Hoe dan verder?

Uit de gesprekken voor de t.v. bleek, dat de heer Den Uyl reeds speculeert op zetelwinst en eventuele samenwerking met de K.V.P. Echter is er ook sprake van, dat Katholieken, christelijk-historischen en anti-revolutionairen met één lijst en één program zullen uitkomen, wat natuurlijk zou betekenen, dat van een herstel van een Rood-Rooms blok, als in de jaren '50, geen sprake kan zijn.

De A.R. en C.H. zullen dan toch ook een stem in het kapittel hebben bij bepaling van de marsroute.

Zich vastleggen op een meerderheid van de Christelijke partij (en) met de progressieve combinatie (P.v.d.A., D'66 en P.P.R.) jaagt de wind in de zeilen van de Liberalen.

We zullen dus het verloop moeten afwachten.

Duidelijk is gebleken, dat bekwaamheid op zichzelf niet voldoende is om goede bestuurskwaliteiten op te leveren.

Deze heren bleken politiek gezien volslagen onervaren te zijn.

De moeilijkheden waarin ons land zich financieel-economisch bevindt, eisen een continu krachtig beleid. Dan laat men de crew niet in de steek. D.S.'70 heeft zich niet waar kunnen maken.

* * *

Op ruim 60-jarige leeftijd is overleden de heer Jan Kok, ouddirecteur van de bekende uitgeversmaatschappij J. H. Kok te Kampen.

Tengevolge van een slechte gezondheidstoestand had hij de teugels reeds uit handen gegeven. Tijdens zijn directeurschap was de wind in Kampen wel enigermate gedraaid. Zijn vader had van de uitgeverij als 't ware een burcht van Gereformeerde publicaties gemaakt. Wat bij Kok vandaan kwam droeg een eigen stempel.

De zoon liet het commerciële een grotere rol spelen. Zijn uitgaven demonstreerden de aardverschuiving in Gereformeerde kring en bevatten ook tal van werken van een geheel ander cachet.

De vrees is niet ongegrond, dat de derde generatie op dit gebied nog een stap verder zal gaan.

* * *

Op het kerkelijk erf is er een drukke discussie aan de gang over het door Drs. Jan Vlaardingbroek geopperde idee van herverkaveling.

* * *

Van 13-23 augustus komt het Centraal Comite van de Wereldraad van Kerken te Utrecht bijeen. O.m. zal er een opvolger voor Dr. Eugene Carson Blake als secretaris-generaal moeten worden aangewezen.

Cn.

HOE CANADA VOOR HAAR BEJAARDEN ZORGT

(Canadian Scene) — Ouderdomsvoorziening is een van de eerste maatregelen die men in Canada heeft genomen op het gebied van sociale diensten. Iedere Canadees van 65 jaar en ouder, ongeacht zijn of haar financiële omstandigheden, ontvangt een maandelijks pensioen, vooropgesteld natuurlijk dat de persoon aan bepaalde voorwaarden voldoet. Dit maandelijks pensioen bedraagt $82.88 in 1972, maar het wordt ieder jaar aangepast aan de hogere kosten van levensonderhoud.

Iedere persoon die gedurende een periode van 10 jaar voorafgaande aan zijn aanvraag voor ouderdomspensioen in Canada heeft gewoond, heeft recht op dit pensioen. Als U gedurende die periode van tien jaar niet altijd in Canada hebt gewoond, dan worden perioden voorafgaande aan die 10 jaar eveneens in aanmerking genomen.

Pensioengerechtigde personen behoeven niet in Canada te blijven om hun pensioen te ontvangen. Als een pensioengerechtigd persoon bijvoorbeeld sinds zijn 18de jaar tenminste 20 jaar in Canada heeft gewoond, dan kan hij gaan of staan waar hij maar wil. Men stuurt hem dan zijn pensioencheque gewoon toe. Als dat niet zo is, dan kan de persoon wel voor een periode van zes maanden in het buitenland verkeren zonder onderbreking van de pensioenbetalingen, maar na de zesde maand worden de betalingen stopgezet. Als de desbetreffende persoon daarna echter weer naar Canada terugkeert, dan kan hij opnieuw pensioen aanvragen.

Canada laat hen die het grootste gedeelte van hun leven in Canada gewerkt hebben niet in de steek, eenvoudig omdat zij bij het bereiken van hun pensioengerechtigde leeftijd ergens anders wonen. Iemand die sinds zijn 18de jaar bijvoorbeeld 40 jaar lang in Canada heeft gewoond. en toen om de een of andere reden het land verlaten heeft, kan vanuit het buitenland zijn pensioen aanvragen en het wordt hem dan vanuit Canada toegestuurd.

En wat heeft men in Canada gedaan voor de bejaarden wat betreft de drastische verhoging in de kosten van levensonderhoud? In January 1967 is daartoe het Guaranteed Income Supplement Program ingevoerd. Gepensioneerden die geen andere bron van inkomen hebben dan hun Old Age Security Pension, ontvangen thans op zijn minst maandelijks $150 (voor alleenstaanden) en $285 per echtpaar, vooropgesteld dat zowel de man als de vrouw pensioengerechtigd zijn. Dit maximum wordt dus alleen betaald als men geen ander inkomen heeft. Deze aanvullende bedragen worden niet betaald als men langer dan zes maanden buiten Canada vertoeft. Om voor deze aanvullende pensioenen in aanmerking te komen dient een aanvraagformulier te worden ingevuld, dat bij het zg. Regional Office kan worden verkregen.

Maximum bedraagt dit aanvullende pensioen $67.12 voor alleenstaanden en $119.24 voor echtparen. Dit aanvullende bedrag wordt verminderd in verhouding tot eventuele andere inkomsten die de betreffende personen ontvangen.

"GOD POWER" IN HAMILTON

Als men de jeugd-bondsdagen van de dertiger jaren vergelijkt met de youth conventions van de zeventiger jaren, is er wel het een en ander veranderd. Het enthousiasme van toen was waarschijnlijk niet minder dan van nu, maar het program van zo'n ouderwetse bondsdag was veel minder gevarieerd. Toen was het in de morgenvergadering een spreker. In de middagvergadering een spreker. En dan bij wijze van de pudding na de maaltijd nog weer een spreker. Leg daar het menu van de tegenwoordige youth conferences eens naast. Dan ziet U: een massale godsdienst-oefening, muzikale presentaties, filmvertoningen, koffiehuizen en kleine groepen die het Christelijk leven doorpraten. Dat is anders. Hier wordt een variatie en levendigheid ten toon gespreid, die de jeugd moet aanspreken.

En toch . . . dit is het niet. De jeugd komt niet op het pogramma af als vlinders op het licht. Het is iets anders. Als je het die jongelui hoofd voor hoofd vragen zou waarom zij naar de Young Calvinist Convention in Hamilton komen, dan zouden de antwoorden waarschijnlijk uiteen lopen, maar zij zullen allen een gemeenschappelijke grondslag hebben, zij willen het christen-zijn beleven met lui van hun eigen leeftijd. Zeker, zij zetten de deuren open voor ieder die wil komen naar hun massale godsdienst-oefening. Maar ook alleen daarvoor. De andere samenkomsten zijn voor de jeugd zelf.

Het is wel de moeite waard hier even bij stil te staan. Twee en twintig honderd jongelui — de op één na grootste conventie van de Young Calvinist Federation — komen naar Hamilton om geinspireerd te worden tot aktief leven in het verbond van God. Twee en twintig honderd jongeren komen samen onder het motto "God Power", daarmee belijdende dat ze er van overtuigd zijn, dat de kracht om te leven niet in enig mens of in enige organisatie, maar alleen in de Heiland der wereld te vinden is. Over die kracht willen zij niet alleen praten, maar zij willen ervan getuigen.

Wie alleen maar klaagt over de jeugd, heeft nog niet gezien wat de Here in hen en door hen doet. Laten ze dan een beetje verschillend zijn dan hun ouders, maar zij laten zien, dat hun godsdienst meer is dan traditie. Zij willen het beleven en zij willen ervan genieten.

Wij behoeven niet de jeugd zelf een pluim op de hoed te steken hiervoor. Maar wij moeten wel zien hoe de Heilige Geest in de jeugd vele ouderen beschaamd maakt.

D.F.

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "em bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE

(50)

De boer kijkt op zijn horloge. Het is vijf over half twaalf. Ze hebben nog mooi tijd om hun schatten aan de vrouwe te laten zien, voor Vader en de jongens Fransje op komen halen.

Het grote huis staat tegenover de oostelijke gevel van de geweldige schuur. Daartussen ligt een grasveld waarin de ronde cirkel van het looppad om de rosmolen door vele paardepoten is kaal getrapt. Een grintpad loopt van de achterdeur van het huis naar de deur in het midden van de hoge muur van de schuur. Er staat een rij linden langs de achterkant van het huis. Die zijn zodanig gesnoeid en geknipt dat ze een hoge haag vormen, een haag op stelten. Groepjes kippen liggen onder aan de voet der bomen in het zand te kroelen.

Juist als ze bij het hekje komen, bedenkt de boer dat hij even iets uit de schuur moet gaan halen. Daarom zegt hij tegen Fransje: Gae jie mae avast veruut nae de vrouwe. Ik komme sebiet.

Fransje gehoorzaamt. Ook de vrouwe kent hij nog niet, maar over het algemeen is hij minder schuw tegenover vrouwen dan tegenover mannen. Onbeschroomd volgt hij het grintpad naast de lindebomen en begeeft zich naar de achterdeur, waarvan alleen de onderhelft gesloten is.

Waarom denkt Fransje er niet aan dat Vader en Maria het wel eens over Norma gehad hebben, de buldog die hier woont? Is het omdat hij hem nooit gezein heeft, zelfs van de winter niet, toen hij hier verscheidene malen voorbij gekomen is op weg naar het Hontegat, omdat dat beest toen met opzet in de schuur gesloten was?

Hoe het zij, Fransje's hoofd is zo vol van paarden en vergeetmenietjes en palingen en al de heerlijke wederwaardigheden die hem deze schone morgen te beurt gevallen zijn, dat er geen ruimte meer is voor een mogelijke hond. En hij kan ook niet weten dat dit dier een hekel aan kinderen heeft, hoofdzakelijk omdat hij daar niet aan gewend is. Fransje heeft zijn hand reeds op de koude ijzeren ring van de klink, en terwijl hij met een dun stemmetje "volluk!" roept, duwt hij de onderdeur zachtjes open.

Of hij zich op datzelfde moment nog afgevraagd heeft of de vrouwe een vriendelijk gezicht heeft en of ze blij zal zijn Fransje met een ruiker bloemen te zien staan, zou hij zich met geen mogelijkheid meer kunnen herinneren. Doch het was niet de vrouwe die verscheen, maar het een of ander onbeschrijfelijk lelijk monster, wiens bruin en zwart gevlekte korte haren onheilspellend overeind stonden en dat met een onderdrukt, schor geluid op hem afsprong. Fransje had nog net tijd om de afgrijselijke grote kop, met het gezicht alsof het ingetrapt was, en de vuurrode, kwijlende muil, te zien. En hij weet nog dat die grote kop tegen hem opbonsde en die muil zich om zijn been klampte. En toen was er een brandende pijn, een luide schreeuw, en een vloed van tranen, die nu nog in droge snikken aan het afebben is. En dat lelijke monster met de duivelskop zit ergens achter een der vele deuren in de koele gang opgsloten.

Fransje's broek is gescheurd. Een vierkante lap hangt er als een open valdeur vanaf, en laat zijn blote been zien. Dat been bloedt uit twee rijen gaatjes die de tanden van dat ondier daarin achtergelaten hebben. De vrouwe stroopt de kapotte broekspijp op en wast het bloed met een koude wasdoek af. Dan smeert ze wat zalf op de wonden en windt een lange smalle doek om Fransje's been. Ondertussen spreekt ze zenuwachtig kalmerende woorden, die als olie in zijn opgejaagde ziel vloeien.

Onbegrijpelijkerwijze heeft Fransje nog steeds het bosje vergeetmenietjes in zijn hand. De vrouwe vraagt of hij die voor zijn moeder geplukt heeft. Fransje schudt zijn hoofd. Die bin voe joe, zegt hij met een beverige stem. Dan legt de boer uit dat Fransje die voor haar geplukt heeft en dat hij hem geholpen heeft met het lichten der palingfuiken.

Mae dan ei-je toch wè es wat verdiend! roept ze op gemaakt verbaasde toon. Toe, man, vervolgt ze dan, ael es een zak uit de schuve van 't kasje, en geef Fransje es een flienke zo pillik mee naer uus. Zelf maakt ze de hem zo bekende armbeweging onder haar schort en diept een kwartje uit haar zak. En dat is voe die prachtige blommen die a-je voe me etrokken eit!

Eigenlijk behoorde ze die broek nog wel te naaien, maar zijn vader zal zo hier zijn, dus heeft ze daar geen tijd meer voor. Ze plukt een paar spelden van haar doek en hecht de lap weer op zijn plaats. Dan mô-je mae an je moeder vraegen of at zie je broek naait, oor m'n jonksje, of aars an Meria.

Door hem "m'n jonkje" te noemen troost ze hem nog veel meer dan met het kwartje en de zak palingen. Kwà, zegt ze, je vader zà zoa ier wezen. Lae me mae es gaen kieken of at 'n der nog nie ankomt. Ze neemt hem bij de hand en draagt een bont linnen zakje in de andere hand. Dat zakje begint allemaal donkere plekken te krijgen, en zo af en toe is het net of iemand aan de binnenkant zijn elboog tegen de strakke wand duwt. Die beesten leven warempel nog!

Bij het hekje gekomen, zien ze vader en de jongens net achterom de schuur komen. De boer is nu ook bij Fransje en de vrouwe komen staan, en met zijn drieën wachten ze vaders aankomst af. Om beurten geven de boer en boerin een verslag van het voorgevallene en betuigen hun grote spijt. Vader heeft medelijden met het kereltje dat vanmorgen nog zo vrolijk was, maar hij beseft dat een onvoorzien ongeval was, dat niemand helpen kon. Eine grijpt het zakje palingen terwijl Bram Fransje hoog op zijn schouders tilt.

Kwa, eet smakelik! wenst Vader de boer en zijn vrouw toe. Dag Fransje! roept de vrouwe hem nog na. Kom je me nog es een bosje blommen briengen? Dan zumme der wè voe zurgen dà Norma nie bie je kan kommen. Fransje belooft het met een halfslachtig knikje. De zalf heeft de felle pijn verdreven, en nu hij veilig op Brams schouders zit, lijkt het hele geval zo verschrikkelijk niet meer. Hij begint over zijn avontuur op het water te praten. Hij zegt dat hij nu wel gauw groot zal zijn, want hij kan al paardrijden en palingfuiken lichten. En ofschoon hij het nare einde van een overigens volmaakte morgen maar moeilijk op prijs kan stellen, toch geeft het hem een vaag gevoel van trots dat hij zelfs door een hond gebeten is. Hij kan echter niet begrijpen hoe de boer en zijn vrouw zo'n gemeen, afschuwelijk monster om zich heen willen hebben. En heeft hij Vader of de jongens wel eens gebeten? Nee, zegt Vader, want Norma kent hen. Die hond is alleen maar kwaad tegen mensen die hij niet kent, en tegen kinderen, omdat er geen guust in zijn huis wonen. Norma is een waakhond, die de baas en de vrouwe beschermen moet en dieven van de boerderij moet houden.

Fransje vindt dat hem die taak dan wel toevertrouwd is. Hij kan begrijpen dat geen dief het wagen zou in de donker op het erf te komen. Maar waarom willen ze dan zo'n vreselijk lelijke hand hebben? Er zijn toch wel veel mooiere honden die net zo goed waken kunnen, en die het niet op onschuldige kinderen verzien hebben? Het zal lang duren eer hij daar weer naar de deur gaat.

Nu herinnert hij zich opeens ook dat Vader hem dat koekoeksei niet heeft laten zien. Daar was natuurlijk geen tijd voor, maar het spijt hem wel. Hij vraagt of hij vanmiddag weer mee naar het land mag, maar Vader denkt dat het beter is tot volgende week te wachten. Dat ei heeft nog maar een paar dagen in dat nestje gelegen en het duurt drie weken eer het uitgebroed is.

Dan valt Fransje's oog op het palingzakje, dat nu helemaal nat is aan de buitenkant. Hij vraagt aan Eine of die beesten nu nog al niet dood zijn. Nee, die zijn erg taai. Eine zegt dat ze zelfs nog leven nadat ze in stukjes gesneden zijn en in de pan op het vuur staan te bakken. Maar dat gelooft Fransje nog zo maar niet. Onwillekeurig moet hij aan dat vreselijke visioen denken toen hij zich voorgenomen had zichzelf in stukken te snijden als hij in de hel terecht zou komen. Tegen wil en dank vaart er een riling langs zijn rug, en onwillekeurig grijpt hij zich vaster beet aan Brams nek. Met geweld dringt hij die episode uit zijn gedachten.

Wat is de wereld toch onuitsprekelijk mooi. Het is net of Fransje geen tijd heeft het allemaal bij te houden. Of anders dat hij om de een of andere reden te laat is en veel kostbare tijd verloren heeft laten gaan, zodat hij zich haasten moet om die in te halen.

Hij loopt naast Moeder op de hoge dijk, helemaal achter de boerderij waar Vader werkt. Ze zijn op weg naar Moejane, Vaders zuster, die ergens in een verre hoek van de Hontenissepolder woont. Daar gaat Moeder gewoonlijk eens per jaar een middag op bezoek. Vader komt dan later eveneens, regelrecht van zijn werk, en dan gaan ze na het eten samen naar huis.

Fransje heeft slechts een vage voorstelling van Moejane en haar grote gezin. Die wonen zo ver weg dat ze dichter bij het volgende dorp wonen dan het zijne, en daarom ook meestal daar naar de kerk gaan, behalve wanneer er een heel enkele maal een dominee is.

(Wordt vervolgd)

EEN DAGJE UIT MET "PRISCILLA"

Het jaarlijkse uitgaansdagje van onze vrouwenvereniging stond weer voor de deur.

Mrs. Zinnig was het nog niet met zichzelf eens of ze wel mee zou gaan. Ze was dit keer niet in het voorbereidingscommittee gekozen en verschillende onderdelen van het programma stonden haar dan ook niet aan. Het idee alleen al, om een paar uur van de dag in een dierentuin door te brengen!

Maar Bonnie telde de nachtjes. Ze had de datum op haar keukenkalender fel oranje gekleurd. Dit was háár dag en er moest al heel wat gebeuren wilde ze zich dit jaarlijks uitje laten ontnemen.

We hadden ons hart wel eens vastgehouden als ze zich 's morgens in de bus hees terwijl het bijna weer tijd was voor haar eveneens jaarlijkse trip naar het hospital. Het maakte voor Bonnie weinig verschil. Ze genoot altijd met volle teugen. Zij en Bob hadden nu vijf kinderen en de oudste was zes, Haar moeder kwam op de uitgaansdag altijd voor haar oppassen, in de namiddag en avond geassisteerd door Bonnie's teenage zusje. Anders redde ze 't niet, ze werd ook al een dagje ouder. Of, zoals Bonnie het vrolijk verklaarde: "My poor mother wears off when this day wears on!".

Wij wisten trouwens allemaal wel dat er 's avonds geen babysitter hartelijker werd bedankt dan Bonnie's moeder. Met een dikke klapzoen, een paar stralende ogen en opgetogen verhalen.

De nieuwe domineesvrouw zou dit keer ook mee. Sommigen vroegen zich bezorgd af of de stemming er ook onder te lijden zou hebben.

De vorige pastoorse was altijd even uitgelaten geweest als de rest, maar deze keek al gauw een beetje zuinig. Enfin, we waren toch niet van plan ons om haar ook maar een enkel traditioneel genoegen van deze dag te ontzeggen. Domineesvrouwen werden nu eenmaal niet meer zo naar de ogen gekeken als vroeger. Dus zouden we bijvoorbeeld net als ieder jaar op de terugweg stoppen bij de Dairy Queen, een knots van een ice cream kopen, kousen en schoenen uittrekken en op een lange rij aan de rivierkant gaan zitten likken, de blote benen in het water bengelend.

Eindelijk brak de langverwachte dag aan. Toen Mrs. Zinnig de zon aan de wolkeloze hemel zag, was ze toch wel blij dat ze haar bezwaren opzij gezet had en mee zou gaan.

Bonnie was al wakker vóórdat ze de baby hoorde.

Op het parkeerterrein van de kerk was het al vroeg een fleurige bedoening. De dominee kwam zijn vrouw brengen die wat stilletjes naast hem zat. Ze zag tegen de dag op als tegen een berg van moeilijke situaties waarin ze niet goed zou weten wat er van haar verlangd werd. Ze was dodelijk verlegen en wenste meer dan eens dat ze maar veilig ergens op een achteraf farm haar leven kon slijten.

Voordat ze uitstapte kneep de dominee haar in haar wang wat haar met een hoogrode blos snel naar alle kanten rond deed zien. "John toch!"

"Hou je maar taai hoor meid, ze bijten niet!".

Nog een knipoog en daar ging hij alwaar. Bij de weg stopte hij om een praatje te maken met Mr. DeBoer die een car vol vrouwen bracht. Hij zwaaide naar de koster en vroeg nog gauw aan Mrs. Jansen die voorbij liep hoe het met haar moeder was.

Zijn vrouw stond het bijna jaloers aan te zien. Waarom kon zij zo niet zijn?

Toen draaide ze zich om en ging met loden schoenen op een vrolijk groepje af.

De jonge moeders, nu eens niet belemmerd in hun bewegingen door kleine dreumessen aan hun rokken, fladderden als vlinders van hier naar daar.

Ineke had het erop gewaagd om haar nog jeugdig figuurtje in hotpants te steken. Mrs. Zinnig fronste wel even toen ze 't zag maar, eerlijk als ze ook weer was, bedacht ze zich dat vele oudere vrouwen het niet zo nauw namen met de halsuitsnijding van hun jurken als het warm was.

De presidente klapte in de handen en gehoorzaam dromde het hele stel de catechisatiekamer binnen. Er werd appèl gehouden. Niemand ontbrak.

Na enkele zakelijke mededelingen bogen alle hoofden zich in gebed om een zegen over deze dag die zich zo verleidelijk, zonder één enkele huisvrouwelijke verplichting, voor ons uitstrekte.

Er ging een hoeraatje op toen de grote, logge bus het parkeerterrein opdraaide. De stoere chauffeur vertrok geen spier van zijn gezicht maar de manier waarop hij de bus manipuleerde was duidelijk bedoeld als een demonstratie van zijn mannelijk kunnen. Ineke giechelde, absoluut niet onder de indruk.

Er ontstond een vrolijke stormloop om de beste plaatsen. Mevrouw van de dominee keek onzeker rond toen ze in de bus verscheen. Naast wie zou ze zitten gaan? Ze hadden allemaal hun speciale vriendin of reisgenoot. Tenminste, zo kwam het haar voor. Gelukkig was daar Mrs. De Goede, die wel even verder keek dan het enigszins stugge gezicht van de dominese. Ze trok haar naast zich en werd beloond met een nerveus, maar dankbaar lachje.

De eerste busdriver liet net zijn kostbaar vrachtje uit toen we de school passeerden. (Onze uitgaansdag heeft zich een plaats veroverd zo onwrikbaar als die van Victoria- of Dominion Day. Iedereen weet dat we op de laatste woensdag in juni niet thuis zijn!).

Tien, twaalf moeders en grootmoeders rekten hun hals in een poging om John en Mary te ontwaren. Maar John en Mary keken nie. op of om. Ze waren 't alweer glad vergeten dat moeder uit zou gaan vandaag. De moeders zakten terug in de kussens, een tikkeltje teleurgesteld maar toch ook opgelucht: zie je wel, ze konden best een dagje gemist worden.

Pepermunten en zuurtjes werden al met gulle hand doorgegeven. De omgeving was vooralsnog bekend terrein dus werd eerst druk het laatste nieuws behandeld.

Besloten werd alvast om later in de Dierentuin een ansicht te kopen die namens allen naar Mrs. Breukel gestuurd zou worden. Zij lag in het ziekenhuis met een gebroken been. Ze was met verfpot en al van een ladder gevallen toen ze de dakgoot van hun huis zou schilderen.

Dit bracht ons tot de conclusie dat er tegenwoordig toch wel heel wat van een huisvrouw gevraagd werd en we vonden dat een dagje uit ons dan ook best toekwam. Vergenoegd gingen we er nog eens voor zitten om er echt van te genieten.

Onvermijdelijk was het dat er uit volle borst gezongen werd. Geen gebrek aan inspiratie: "This is my Father's world!", en we voelden ons als zorgeloze kinderen.

In een gezellig restaurant waar het personeel zich bijna van de sokken liep, gingen we ons te buiten aan koffie, pie en do-nuts. De excursie door de textielfabriek was een interessante, maar niet bepaald kalmerende ervaring. De herrie maakte ons dankbaar voor het gezoem van de stofzuiger.

Op een grasveld in de dierentuin aten we de van huis meegebrachte lunch. Vlugge Ineke met haar camera vereeuwigde net op tijd het hevig verschrikte gezicht van Mrs. Mol toen een olifant met zijn slurf een uithaal deed naar haar tasje. Een half uur later zag ze nog bleek en hield ze het ding nog steeds krampachtig in twee handen geklemd.

Traditiegetrouw werden we in de namiddag nog even losgelaten op een shopping-plaza. Wat aan Truus de opmerking ontlokte dat het goedkoper zou zijn als we dit in het vervolg 's morgens zouden doen. Om deze tijd van de dag begon je immers alweer een heel klein beetje naar huis te verlangen en met zo'n week hart was je geneigd om voor iedereen wat mee te nemen. . . .

Van de warme maaltijd genoten we in gepaste stilte. We wisten het feit dat een ander voor ons gekookt had naar waarde te schatten. Alleen bleek uit de enkele spaarzamelijke opmerkingen dat de meeste families thuis het met hot dogs moesten doen. Aan meer gecompliceerde gerechten waagden de vaders zich blijkbaar niet. Bij het instappen voor de thuisreis kwam onze chauffeur zowaar even uit de plooi toen we hem onder het zingen van: "For he is a jolly good fellow," zijn fooitje overhandigden.

Daarna werd het eerste uur nog heel wat afgepraat en van de mooie vergezichten genoten. Bij de Dairy Queen lieten we ons ook nog even lekker gaan. (Zo'n dagje uit met elkaar doet wonderen want mevrouw van de dominee bengelde en likte lustig mee!)

Maar weer in de bus werd het toch gaandeweg stiller. Ik hoorde Ineke tegen Truus zeggen dat ze fijn Bert's lunch nog klaar kon maken voor hij in de nightshift ging. Bonnie vroeg zich peinzend af hoe of haar kinderen zich wel gedragen zouden hebben.

En toen de kontoeren van de kerk zich tegen de zomeravondhemel aftekenden, kwam er weer leven in de brouwerij.

"Ja hoor, Jack staat er al. Jean, jouw Bob komt er net aanrijden!" Sommige grotere kinderen waren met vader meegekomen om moeder af te halen.

Een riep er al van verre: "Mom, Johnny tore his school pants when he smashed his bike into a fence!".

Priscilla was weer thuis.

Linda.

VAN DOMINEES EN GEMEENTEN

door JOHN DE HAAS

(23)

De leider der Doleantie (2)

Op deze wijze kwamen ze dus door een achterdeur toch nog binnen. Doch de Amsterdamse kerkeraad weigerde in maart 1885 zulke attesten van goed zedelijk gedrag af te geven. Er waren toen weer enkelen, die zulk een attest hadden gevraagd. De kerkeraad antwoordde hun in een uitvoerig schrijven van vermaan en waarschuwing, dat hij, om niet ontrouw aan zijn roeping te worden, alleen dán het gevraagde attest zou mogen afgeven, wanneer bij hen geen ander voornemen bestond dan om elders belijdenis te gaan afleggen van hun oprecht en hartelijk geloof in den Heere Jezus Christus, als onze enige en algenoegzame Zaligmaker, "welke overgeleverd is om onze zonden en opgewekt om onze rechtvaardigmaking"; met verzoek binnen acht dagen bericht te willen geven.

En toen daarop geen bevredigend antwoord inkwam — sommigen zwegen geheel, terwijl anderen hun aanvrage, onder een enkel woord van geruststelling er bij, hernieuwden, antwoordde de kerkeraad, dat waar een voldoende verklaring door hen niet was gegeven, "het gevraagde attest U niet kan gegeven worden".

Zij beriepen zich toen op het Classicaal Bestuur, dat er zich van afmaakte, door te verklaren, dat, hoewel de kerkeraad zijn bevoegdheden reglementair te buiten was gegaan, deze toch niet kon worden gedwongen tot afgifte van de gevraagde attesten. Dit bestuur was overwegend rechtzinnig, en het was duidelijk, dat deze heren, nu de zaak met de belijdenis had te maken, de kerkeraad niet wilden (of durfden?) veroordelen.

De adressanten beriepen zich vervolgens op het Provinciaal Kerkgestuur van Noord-Holland. Dit was in meerderheid vrijzinnig en het kon worden verwacht, dat ze daar meer succes zouden hebben. En zo was het ook. Dit bestuur gelastte n.l. de kerkeraad op 26 oktober 1885 om binnen zes weken de gevraagde attesten af te geven.

Op 3 december kreeg de kerkeraad kennis van de beslissing der Synodale Commissie. Om het gewicht der zaak nam hij direct nog geen beslissing, doch benoemde een commissie, om de kerkeraad in te lichten en te adviseren over deze kwestie.

Op 4 januari zou de kerkeraad weer bijeenkomen en de attestenkwestie behandelen. Doch diezelfde dag, in de voormiddag, had het Classicaal Bestuur vergaderd en besloten vijf predikanten en vijf en zeventig ouderlingen en diakenen te schorsen. En waarom? Om de kwestie van de attesten? Neen, niet daarom, maar om de beheerskwestie! Een geheel nieuw element kwam alzo in de strijd.

(Slot op. blz. 8)

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* Geldig Oostwaarts: van 20 juni t/m 25 juli. Geldig Westwaarts: van 20 juli t/m 31 augustus.

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Van Dominees en Gemeenten

(Vervolg van blz. 7)

De kerkeraad van Amsterdam zo goed als ieder, die geen vreemdeling in Jeruzalem was, zag aankomen dat het zou uitdraaien op een conflict met de besturen. En nu had de kerkeraad enige tijd tevoren het besluit genomen, dat in geval van een conflict de kerkvoogden (te vergelijken met de Commissie van Beheer) de oude, Gereformeerde kerkeraad zouden blijven gehoorzamen en niet de eventueel door Classicaal of Provinciaal Bestuur te benoemen nieuwe kerkeraad. Tot het nemen van dit besluit had de kerkeraad het volste recht. Hij had het opzicht over de gemeente en bestuurde haar in Christus' naam. Hij had haar te leiden in het Schriftuurlijke spoor en had de taak org te dragen o.a. dat de kerkgebouwen, waar de Dienst des Woords plaats vond, ter beschikking van de wettige kerkeraad zouden blijven.

Maar deze zienswijze werd niet gedeeld door het Classicaal Bestuur. Zo rechtzinnig als ze waren: toen men aan de kerkelijke goederen kwam, toen kwam men in het geweer. Daar moest de kerkeraad afblijven, want die behoorden niet aan de kerkeraad, doch aan de Synodale organisatie. En men sloeg toe.

Nu zal men men vragen: "Waarom werden deze 80 kerkeraadsleden geschorst?" Het antwoord is: "Omdat ze vóór het voorstel hadden gestemd." Zonder dus te vragen: "Waarom hebt gij dat gedaan? Welke beweegredenen hadt ge daarvoor?" werd de schorsing uitgesproken. Omdat men op een bepaalde manier gestemd had!

Deze praktijk is later meer gevolgd, ook in jaren, niet zo heel lang geleden. Doch het blijft een zeer onkerkelijke en zeer ongeestelijke wijze van tuchtoefening. Men krijgt wel z'n zin en men kan ook wel op deze wijze z'n doel bereiken, doch vroeger of later komt het toch op de hoofden van de bedrijvers neer.

Natuurlijk erkenden de geschorste kerkeraadsleden de wettigheid van de schorsing niet. De kerkgebouwen werden voor hen gesloten — de rechtbanken stelden zich op hetzelfde standpunt als het Classicaal Bestuur, dat niet de oude kerkeraad en kerkvoogden, doch de nieuwbenoemde kerkeraad in het beit van de kerkgebouwen moest worden gesteld.

Maar een aantal gebouwen en lokalen werd gehuurd en daar werden de diensten gehouden. En zó is de Doleantie in Amsterdam gekomen.

(Wordt vervolgd.)

GEBED UIT DE VIERDE EEUW

Christus zij in het hart van wie mijner gedenkt
in de mond van ieder die over mij spreekt,
Christus zij in het oog van een elk die mij ziet,
in het oor van ieder die naar mij luistert.

St. PaPtrick (372-461)

DE HERDER

Ze gaan naar huis, het dagwerk is gereed,
de ondergaande zon verguldt de heide,
de hond gaat naast de man, een trouw geleide,
een goede vriend, en die te zwijgen weet.

Hoe het begon weten ze geen van beide,
ze delen samen alle vreugde en leed,
de man zal nooit vergeten als hij eet
de beste randjes van het vlees te snijden.

Hij heeft geen mens die 's avonds op hem wacht,
zou ook niet weten wat er mee te moeten,
hij gaat de luiken sluiten voor de nacht
en leest z'n krant tot het hem gaat vervelen,
dan gaat hij op het orgel zitten spelen
"een vaste burgt", de hond ligt aan zijn voeten.

E. van Duyvendyk

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het ammbeien slinkt en beschadigd weefsel heeft.

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(Adv.)

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

ALS U C.C. WAARDEERT — ***help ons dan door het aanbrengen van één of meer abonnees!***
We belonen Uw medewerking gaarne met een premieboekje.

Uw ogen-uw belangrijkste middel tot zelfbescherming

Het beste middel dat u ooit kunt bezitten voor zelfbescherming zijn uw ogen. Alleen al dat u weet wat er om u heen gebeurt is een grote hulp om ongelukken tijdens uw werk te voorkomen. Het is dus een gezond standpunt, o.a. met een beschermende bril uw ogen te behoeden tijdens het uitvoeren van uw werkzaamheden alsmede regelmatige controle in geval uw gezichtsvermogen niet normaal is. Besteed zorg aan uw ogen, en zij zullen u veilig door de werkdag leiden.

De zekere weg naar veiligheid is zelf-verdediging.

Your Workmen's Compensation Board and The Safety Associations, Ontario

---

CONGRATULATIONS

Joyfully we announce the arrival of

CRISTOPHER OMAR

from Dacca, Bangladesh. Born April 29, 1972 — arrived in Canada July 20, 1972.

"The Lord records as he registers he peoples, 'this one was born there'." (taken from Psalm 87).

A brother for Tony, Jodi & Luke.
Proud parents

Tony & Bonnie Boonstra.

108 Coulter Ave.,
St. Thomas, Ont.

With great joy and thanks to God, Peter & Edna Salverda (nee Buma) announce the birth of their daughter

LORI-IRENE

A sister for Steven, Donald, Randy & Chris.

Box 736, Hagersville, Ont.

With thankfulness to God and great joy we announce the birth of our daughter and sister

RIEKA LUCY

Siebe De Haas.
Ann De Haas, nee Joustra.
Jane.

R.R. 4, Galt, Ont.

4th day of August, 1972.

Den Haag 1922 Hagersville 1972

Grateful to our Lord we celebrated on Aug. 9, 1972 the 50th wedding anniversary of our parents, grandparents and great-grandparents

AREND H. VAN DER KNAAP
and
CORRIE M. VAN DER KNAAP,
nee SCHIPPER

Wim & Annie Van der Velden, Den Haag, The Netherlands.
Jack & Greta Johnston, Sarnia, Ont.
Wim & Corrie Tuurenhout, Den Haag, The Netherlands.
John and Avis Van der Knaap, Haliburton, Ont.
Cass Van der Knaap, Ottawa, Ont.
Ricky Bechard, Goderich, Ont.
Bill and Grace Doesburg, Hagersville, Ont.

67 Main Street North,
Hagersville, Ont.

Zo de Here wil hopen wij op 18 augustus 1972 met onze ouders en grootouders

WILLEM HOGEVEEN
en
ROBERTA HOGEVEEN-ROOS

de dag te herdenken dat God hen 50 jaar in het huwelijk heeft gespaard.

Zoetermeer, Nederland:
D. Hogeveen
A. Hogeveen-Enthoven
Winnipeg, Man.:
G. P. Hogeveen
A. Hogeveen-Buis
Abbotsford, B.C.:
W. R. Hogeveen
E. Hogeveen-Kuhlman
Winnipeg, Man.:
J. M. Kammeraad-Hogeveen
H. Kammeraad
's Gravenhage, Nedreland
J. E. Tichum-Hogeveen
H. Tichum
Zoetermeer, Nederland:
M. Vroedstein-Hogeveen
A. Vroedstein
Winnipeg, Man.:
N. D. J. Hogeveen
P. Hogeveen-v. d. Ploeg
en 25 kleinkinderen.

Psalm 91:1: "Die in de schuilplaats des allerhoogsten is gezeten, die zal verncahten in de schaduw des Almachtigen."

Ambachtsherenlaan 41,
Zoetermeer, Z.H., Nederland.

HOLLAND AMERICA LINE TO CELEBRATE CENTENNIAL

Holland America Line is now making plans to observe the company's 100th anniversary of service in 1973. To celebrate this anniversary Holland America will produce a Centennial Book which will relate the history of the company, including stories and anecdotes about passengers who immigrated from Holland to the United States on one of the ships of the Holland America Line. The company would appreciate receiving letters from readers who have immigrated: They should be addressed to the Public Relations Department, Holland America Cruises, Pier 40, North River, New York, New York 10014.

On August 9th, 1972, we celebrated with our parents and grandparents

Mr. and Mrs.
ALBERT J. KAMPMAN

the occasion of their 45th wedding anniversary.

Thankful to our heavenly Father, Who has kept them through these years, we pray that He will continue to bless them and keep them in His care. "What shall we render unto the Lord for all His benefits toward us?" Psalm 116:12.

Their thankful children:
Jan and Aly
Henny and Wiebe
Albert and Ann
Bill and Corrie
Leo and Alyson
Hank
Joop and Theresa
Leida and Herman
Gertie and Bill
Ria and Wilf
Marten and Lilly
and 30 grandchildren.

(This ad reached us in time, but due to an oversight on our part was not inserted in our former issue. We apologize for this unfortunate mistake. C.C.)

In thankfulness to God we want to share with you the joy in our family when on August 5, 1972 our parents

HENDRIKUS VAN ANDEL
and
WELHELMINA A. M. VAN ANDEL,
nee Fernhout

celebrated their 40th wedding anniversary.

Rosemead, Calif.:
Fred and Sonja Van Andel
New Westminster, B.C.:
Janet and Ralph Laninga
Lacombe, Alta.:
Winny and Neil Vriend
Montreal, Que.:
Henk and Vicky Van Andel
Burnaby, B.C.:
Morris and Arlene Van Andel
Amsterdam, Neth.:
Alice and Albert Wolters
Burnaby, B.C.:
Benita Van Andel
and 16 grandchildren.

7551 Newcombe Street,
Burnaby 3, B.C.
August 5, 1972.

On Friday, July 28, 1972 we thankfully remembered the 40th wedding anniversary of our dear parents and grandparents

RAYMOND WIERSMA
and
RITA WIERSMA-VAN DER BEI

We pray that the Lord will continue to bless them and keep them in His care.

Joe and Hilda Wiersma, Chatham, Ont.
Harry and Deet Neutel, Brantford, Ont.
Jake and Clara Wiersma, Chatham, Ont.
Jim, Kitchener, Ont.
Marg, London, Ont.
and 15 grandchildren.

August 12, 1972 was the day on which we remembered, with gratitude to the Lord, that our parents and grandparents

BIENSO M. WOUDSTRA
and
HIELKJE WOUDSTRA-DOUMA

were united in marriage 40 years ago, and that during all those years our faithful covenant God has richly blessed them.

Edmonton, Alta.:
John and Alice Woudstra, Irene, Margaret, Martin, Fred, Brian, Helen and Brenda.
Edmonton, Alta.:
Ren and Henny Woudstra, Bentley, Roxanne and Randall.
Brantford, Ont.:
Audrey and Ralph Brus, John, Helen, Wilma, Bernie, Gerald and Elaine.
Edmonton, Alta.:
Henry and Helen Woudstra, Bennett, Charles and Timothy.
Edmonton, Alta.:
Margaret and Ben Pelster, Heather, Sylvia, Henry and David.
Edmonton, Alta.:
Wilbur Woudstra and Lola Ruiter (fiancee).

12028 - 81 Street,
Edmonton, Alta.

As a sign of God's love the day appeared on which we were

MARRIED FORTY YEARS.

They were filled with his blessings.

Gus Koop
and
Wilma Zuiderveld

Ingrid & Harvey
Anita & Henk
Peter & Joyce
Dick & Ann
John & Sue
8 grandchildren.

5 Renfrew Ave., Chatham, Ont.
July 28, 1972.

Aug. 12, 1937 — Aug. 12, 1972

On August 12, 1972 it was 35 years since

JOHN VANDERSTOEP
and
JOHANNA VANDERSTOEP-ZEGWAARD

were united in marriage.

Thankful to the Lord, we pray that our Heavenly Father will continue to bless them and keep them in His care.

Their grateful children:
Hans and Alice VanderStoep.
Henny and Trix VanderStoep.
Albert and Ida VanderVeen.
John and Bonnie VanderStoep.
and 9 grandchildren.

We cordially invite all relatives and friends to celebrtae this happy event with us on Saturday, August 19th, 8 P.M. at Aldershot Presbyterian Church, LaSalle Rd., Burlington, Ont.

This note is in lieu of personal invitations.

Aalten, Holland 1942 Burnaby, B.C. 1972

On August 6, 1972, we celebrate with our dear parents and grandparents,

DERK JAN HEINEN
and
GERDA JOHANNA HEINEN-BUSSINK

the occasion of their 30th wedding anniversary.

It is our prayer that the Lord may continue to bless them and that He may give them many more years together.

Their children:
Burnaby, B.C.:
Henry and Greta Heinen
Ricky, Jason, and Wayne
Montreal, Quebec:
Vicky and Henk Van Andel
Kenny, Eric, Harman and David
Jamaica, W.I.:
Arlene and Henry Van Hove
Shawna
Delta, B.C.:
Joyce and Joe Wierda
Robert and Marleen
Surrey, B.C.:
Dick and Bonny Heinen
At home:
Janny
Marilyn
AnneMarie
Marianne
Martin
Wendy

Address: 7624 Newcombe St.,
Burnaby, B.C.

We are grateful to the Lord for giving our parents

AREND VAN LOENEN
and
JANNY VAN LOENEN-WARNAAR

25 years together in marriage. We hope to celebrate this joyous occasion with them on August 14, 1972.

It is our prayer that God will continue to bless them.

John and Fena Van Loenen, John Paul.
Carolyn and Alvin Rupke.
Audrey and Don.
Arthur.
Jeannie.

R.R. # 1,
Kettleby, Ont.

The Lord willing, on Aug. 14, 1972 we hope to celebrate with our dear parents:

GEORGE PASMA
and
ALICE PASMA-STELPSTRA

their 25th wedding anniversary.

May the Lord be with them, and grant them many more years together with their children.

John
Jake
Joanne
Keith
Ben
Margaret
Timmy Pasma

Clarke Side Road (across from Woolco), London, Ontario.

A Testimony concerning the Promotion of Christian Education

As a company of Christian believers who rejoice in the salvation provided us in Jesus Christ and who recognize our calling to be ready always to give answer to every man concerning the hope that is in us (I Peter 3:15), we hereby present our testimony concerning the educational responsibilities which confront and challenge God's people in this generation.

All Christians, we believe, should humbly acknowledge and joyfully serve Jesus Christ according to the Scriptures as the only Saviour and the Lord of all of life. To this end schools on all learning-levels are indispensable. Such institutions, shall they serve the high purposes of the gracious God of the covenant, must be Bible-directed, Christ-centered and God-glorifying. Each generation must under God come to an understanding of and commitment to the educational imperatives with which the Bible challenges all who confess the Lord Jesus Christ in sincerity and truth.

It therefore deeply disturbs and distresses us to see an evident decline of interest in, commitment to and support for such educational enterprises among leaders and members of the confessing Christian community. This can only aggravate the decline of healthy spiritual life and service among us and further weaken the foundations of home and church, of society and state. In days of opportunity and influence such as we are presently experiencing, the call comes with unmistakable clarity to renew our loyalty to the mandates which our gracious covenant God reveals in His Word. To this we pledge ourselves in this testimony.

From the heart we publicly thank God for the rich heritage in which we rejoice.

We praise him for the vision which inspired our fathers to establish schools for their children and their children's children where the God of the covenant would be continually and consistently honored. We praise Him for the devotion with which a large company of teachers, administrators and board members — often at the cost of great personal sacrifice — have served to make these schools strong throughout the years. We praise Him for parents who have been faithful to their calling and for friends whose prayers and gifts have aided to keep these schools in existence. We praise Him for the blessings which he bestowed through these schools to train children and young people in godly fear unto kingdom service.

In thankfulness for all these favors we therefore resolve with the help of our faithful God:

(1) to urge all parents with whom we associate to recognize their covenant privileges and obligations in making use of Christian schools on all levels for the training of their children in the fear of the Lord;

(2) to challenge all young people, especially those who have enjoyed the benefits of such Christian education, to serve Jesus Christ as Savior and Lord in their daily lives and thus also to support these schools with their prayers and gifts;

(3) to encourage pastors to proclaim from the pulpit and in the classroom the riches of God's truth also as it applies to Christian education. Likewise to urge elders and deacons in their work in and outside of the congregation; and

(4) to remind especially those directly engaged as educators in the schools of the urgency of distinctive Christian teaching, so that understanding of and commitment to the principles which undergird these schools may be deepened among parents, children and the entire Christian community. Old and young alike will benefit from clear, consistent and courageous testimonies to the comprehensive authority and message of Scripture for all of life, the riches of God's covenant mercies to those who walk in His ways, the necessity of personal renewal through the work of the Holy Spirit, and the sovereign Lordship of Jesus Christ. Unless the schools are truly distinctive, they deserve no place in society and no support from the people of God.

All this, we believe, must be done in our day.

In the struggle for the mastery of men's minds, hearts and lives, the issues must be sharply drawn, in faith-obedience to the Savior-King who calls us to serve Him in all things. Too easily the call of the gospel is muted by a willingness to compromise conviction and practice for the sake of being approved by the majority. Too quickly the truths of God's Word are reduced to cliches incapable of stirring the soul and arousing the life of those who hear to deeds which delight the Lord and demonstrate our loyalty to His kingdom.

Therefore we also resolve that this testimony shall be made public not only by means of our personal witness but also by means of instructing the Executive Committee to do the following on our behalf:

(1) to send a copy of this Testimony to every Christian School Board and to every Christian Reformed Church Consistory in this area;

(2) to urge the Editorial Boards of *The Banner, The Outlook, The Reformed Journal, Calvinist-Contact*, and *Christian Home and School magazine*, to publish this Testimony, as well as to publish and continue to publish articles which set forth the principles and promote the cause of Christian education in and through the schools;

(3) to present this Testimony to the Convention of the National Union of Christian Schools, meeting in August on the campus of Dordt College, as a declaration of our support for their work on behalf of our Christian Schools and our willingness to be of assistance to them in promoting the cause of Christian education;

(4) to send a copy of this testimony to the Christian Reformed Board of Home Missions with the suggestion that our commitment to Christ - centered education be made an integral part of our witness to the nation through the Evangelism Thrust program; and

(5) to request the Board of Reformed Fellowship, Inc., to prepare and make public a list of speakers who are qualified and willing to speak on behalf of the Christian School movement at gatherings organized for that purpose.

Reformed Fellowship, Inc.
Northwest Iowa Chapter
Executive Committee

P. Y. De Jong, President
H. Vanden Heuvel, Vice-President
J. B. Hulst, Secretary
T. Van Bruggen, Treasurer
J. Rozeboom, Vicar.

Four Parties Prepare for Election in British Columbia

(Canadian Scene) — It's 20 years since Social Credit fought and won a tough provincial election in a three-party fight in British Columbia. Now another election is shaping up with four parties in the running.

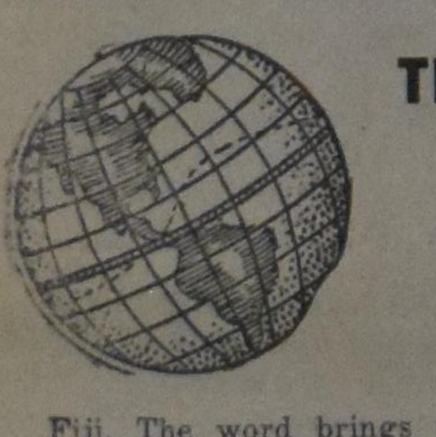
In 1952 the three parties were Social Credit, CCF (now the New Democrats), and the Coalition of Liberals and Conservaties that formed the government from 1941 to 1952. The battle of the polls was between the Social Credit and the CCF. On election night they were tied with 16 seats, and it took all of the next day to clean up the counting that gave Social Credit 19, CCF 18, Liberals six, Conservatives two and Labour one in the legislature of 46 seats. The Coalition was wrecked and the only survivor among its leaders is the Hon. Herbert Anscomb, 80, semi-retired in Victoria in his home by the sea.

The Hon. W. A. C. Bennett became Social Credit leader and premier in 1952, and has stayed at the helm ever since. Harold Winch was the CCF leader to lose the narrow battle. He accepted the CCF federal nomination in 1953 and was a member of Parliament from then until his retirement this year, after 39 years as MLA and MP.

Premier Bennett has been elected to the legislature 11 times, and he'll be leading the Social Credit party in its seventh election campaign. The new Democrats will be led by David Barrett who took over the party leadership four years ago. The two other leaders — David Anderson of the Liberals and Derrill Warren of the Conservatives — have taken office within the year.

All four parties are attempting to take a strong lead even before election day is announced. Premier Bennett and Mr. Barrett have been exchanging punches on every issue, particularly in the field of labour relations. Mr. Anderson and Mr. Warren have been concentrating more on constituencies and the choosing of candidates. All parties aim to place a candidate in every constituency.

Premier Bennett has served as premier for 20 years compared to eight years by the first Social Credit premier of Alberta, the Hon. William Aberhart. But he still hasn't touched the mark set by Senator Ernest Manning who was premier of Alberta from 1943 to 1968.



THE WORLD AROUND US

THE FIJI ISLANDS

Fiji. The word brings visions of sandy beaches, the long ocean swell, palm trees, and happy natives going out in their fishing boats or relaxing under tropical trees. A recent magazine article about the islands stressed that it is one of the few unspoiled-by-tourists spots left on earth and that it is now being discovered. Soon, the article suggested, there will be Hilton hotels and golf courses to look after the idle rich who want to get away from it all and relax in unspoiled nature all the while surrounded by all the luxuries that modern society can provide.

Things have not quite reached that point yet, and in any event this is not what is bothering the inhabitants of the islands. The Fiji islands have for almost a century been part of the British Empire, but now have achieved independence. Understandably, a great many matters have to be settled before a country becomes independent if the problems and frictions are to be kept to a minimum. In Fiji there was (and still is) one over-riding problem — Fijians form a minority of the people living on the islands. According to the 1966 Census, Fiji's population consist of the following:

Chinese and Part-Chinese	5,149	1.1 per cent of total
European	6,590	1.4
Fijian	202,176	42.4
Indian	240,960	50.6
Part-European	9,687	2.0
Rotuman	5,797	1.2
Other Pacific Islanders	6,095	1.3
All other	273	—.—

The most important demographic fact is that the Indians, the immigrant community, are not only the largest single group but that they constitute an absolute majority. Even though the Indians do not form a majority of the electorate, there is an immense fear of majority rule among the Fijians who believe that it would inevitably lead to their dispossession in their own country. Added to this is the widely held belief that Indians have a predominant share of economic and commercial power and, given equality of political rights, would take over the country.

The British colonial rulers had early recognized the fear of the Fijians and had given them a greater share of the responsible positions through the means of communal representation and communal electoral rolls. This meant that the different communities were represented by their own kind; people were divided on the basis of race into separate electorates.

By 1965 it was clear that the Fiji islands would gain their independence in the near future, and plans and proposals were put forth to work out a constitution. Although the Indians were classified separately for election purpose, the majority of them had been born in the islands, had no other home, and considered themselves as much part of the indigenous population as the Fijians. Britain recognized this fact, but in order not to antagonize the Fijians did not do away with the communal electoral rolls when changes were made in the Constitution. A number of so-called "cross-voting" rolls were added which meant that anyone could vote for the person running regardless of his race. In theory it was one step toward integration of the two communities; in practise it proved nothing.

The two contestants in the 1965 election were the predominantly Indian Federation Party, and the Alliance Pary, dominated by the Fijians and Europeans. The outcome was a resounding victory for the Alliance Party: 25 to 9 seats. The Constitutional changes had obviously not harmed the interest of the Fijians, and the Indians realized that they would always be a minority in parliament as long as the islands did not become independent. They therefore agreed to discussions with the Alliance Party as to the structure of the future Constitution for an independent Fiji.

From August 1969 to March 1970 representatives of the two parties met to discuss the new Constitution. The first two difficult points were quickly solved: the Indians wanted a republic while the Fijians wanted a Dominion Status which would later become complete independence. The Fijians won their point. The other controversy showed the fear of the Fijians; they wanted the term "Fijian" to mean only themselves, and not all the people living on the islands. Eventually they gave up on this idea because it would create difficulties for everyone outside the country when referring to the inhabitants of the independent Fiji islands.

On the question of election there was no agreement to begin with, and the problem was not solved either; it was simply postponed. The Indians wanted a normal one man, one vote electorate as exists in most democracies. But the Fijians, aided by the Europeans, demanded that the old system be maintained. The British sided with the Fijians with the stipulation that a Royal Commission will be created within five years to review the electoral procedure and to recommend changes to parliament.

The Parliament of Fiji consists of two houses, the Senate and the House of Representatives. The Senate has 22 members; 8 nominated by the Fijian Council of Chiefs, 7 by the Prime Minister, 6 by the Leader of the Opposition, and 1 by the Council of Rotuma. In the Upper House the Fijians can thus count on the support of 16 of the 22 members. In the more important Lower House they can count on the backing of at least 30 (22 Fijian and 8 General) of the 52 members. Indians, forming a majority of the population and a near-majority of the total electorate, have been allocated 22 of the 52 seats in the House of Representatives.

Why did the Indians accept this arrangement? They believed that there was nothing more to be gained as long as Britain was master and they wanted to be independent in the hope of settling this on their own. Their hope was focussed on the Royal Commission which will recommend changes for future electoral divisions. Unfortunately, this is an idle hope. The Commission will no doubt recommend some changes but they have to have the approval of at least 35 members in the House of Representatives (13 more than the total representation allocated to the Indians) and 15 of the 22 members of the Senate (9 more than the 6 nominated by the Leader of the Opposition).

The main reason forwarded for this system of representation was "that election on a straight common roll was not practical for Fiji until a greater degree of integration of the communities has been achieved." One can only hope that the Fijians and Europeans will show realism and statemanship in the next five years (by which time the Royal Commission will have to make its recommendations) and that this "interim system" will not become a permanent one. It would be sad to know that on these beautiful islands there was not a genuinely representative government which will do justice to all the people of the country and in the process secure their sincere support and faith.

J. J. Bout.

MORE SUBSCRIBERS

is a must for the expansion of our paper.

Would you lend us a helping hand?

FROM THE DESK OF REV. J. P. TANGELDER

Jesus Christ is in! Discjockeys are playing Amazing Grace as one of the top ten, and some rock artists use Christian Scripture for their productions. A new excitement has arrived on the theatrical scene. The rock musical Godspell has come and conquered. Many clergy of different denominations highly praised it. Why this pre-occupation with Jesus Christ by the modern entertainment world? Jesus Christ Superstar drew its crowds and Godspell is making its impact now.

The musical Godspell is based on St. Matthew's gospel, though the writer John-Michael Tebelak has been strongly influenced by Dr. Harvey Cox, dean of the Divinity School at Harvard, who doesn't make an evangelical stand on Scripture. In this musical version of St. Matthew's Gospel Christ is depicted as a clown, dressed in baggy pants with broad suspenders and a Superman sweater. He is crucified atop of an empty coke crate. Someone wrote about Godspell: "In spite of the delightful irreverence of much of the action, the performance walks the delicate balance between humour and seriousness in a way that is profoundly moving."

When I read the reviews about Godspell I started to meditate for awhile about Jesus Christ. What must we think of Christ being portrayed as a clown? Why do people envisage Him that way? Is it just a sign of the times? An expression of the Christian faith in terms of our modern culture? Can we really go along with such expositions of Jesus Christ?

I take it to be an expression of the upcoming culture. A new culture is emerging and what we see in Godspell is but a symbol of it. We should face the facts, Western culture is but tottering ruins while a new culture is coming in. We can neither simply ignore the symptoms nor dismiss them as passing fancies. We cannot close our ears because its message is heard over pop radio stations all over the world. The beat of rock is the pulse beat of the age. What we see and hear today are but signs of new developments to come.

Christ a clown? Can this idea be found in the Gospels? I find that the gospel is a laughing matter, foolishness, for all who don't believe. In one of the psalms (2:4), God is described as a God who laughs. What does He laugh about? About the antics of all who rebel against Him. Read the story of Jesus Christ in the Gospels. He steps out of these pages as the Lord of glory. He is both God and man. He became poor so that we can become rich in spirit. He loved humour but also shed tears. Look at the Christ on Calvary's cross! Out of the darkness of the cross comes the light of the real Christ.

What is a clown? Webster's dictionary defines him as a "jester or fool usually in a circus or comic play, whose antics imitate the stupidity of the rustic simpleton." Who is Christ? A clown? I cannot see Him in that light. I see Him as the Jesus Christ of the Scriptures, the suffering and sympathizing Saviour, the Lord of glory and majesty.

The Lord is above the grotesque. He revealed and appreciated beauty. He commented about the natural grace of the lilies of the fields. He preferred them above the artificial glory of King Solomon. He relished in the joy of children, and their simple faith. The disciples saw His miracles, His life, and they slowly came to realize that He was more than a great teacher. John wrote about Him: "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth." (John 1:14)

The prophet Isaiah foretold, "Thine eyes shall see the king in his beauty." (Isaiah 33:17) This prophecy was partially fulfilled when Jesus was on earth and will be fulfilled completely when we will see Him in the new heaven and the new earth. The Christ of the gospels is no clown but King. The rock musical Godspell will be followed by more such artistic creations influenced by the secularist stance of our age. But I am looking forward to the moment that I can be in His presence to worship Him as my Lord, saying: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11)

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Missionary Nurses, Parish Worker

for Christ's sake!

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Church Unity and the Gospel of the Kingdom

By PAUL G. SCHROTENBOER

There are a number of key biblical ideas which may help us to understand how the people of God should respond to the suffering of humanity and relate this task to the unity of the church.

We have chosen to describe here in briefest compass some of these ideas which on first thought may not seem at all to be directly related to our topic. That they are nevertheless intimately related should become apparent as we proceed. If there is anything new in this presentation, it is not in the presentation of the ideas themselves but only, perhaps, in their significance for the unity of the church.

The ideas to which we refer are these: (1) God's covenant world mandate; (2) Jesus and the world; (3) Jesus and the Kingdom; (4) the role of the church in the Kingdom; (5) the task of the people of God and the unity of the church.

(1) God's covenant world mandate

When God called Abraham to leave his pagan homeland and be the father of the pilgrim people of God, he made a covenant with Abraham: I will be your God and you will be my people, and I will bless you and yours to a thousand generations, and in you all the nations of the earth will be blessed (Genesis 12:1-3). Abraham became the first of a people of pilgrims that is still on the move today. The Old Testament people, at least in their better days, acknowledged their participation in the Abrahamic covenant (Psalm 105:6) and willingly undertook the pilgrimage.

The believers of the first century Christian community came to know and confess that, whether they were Jew or Gentile, since they were in Christ they were the children of Abraham and recipients of his promise (Gal. 3:29). Afterwards the latter day saints, especially those in Reformed churches, sensed the importance of the covenant God made with Abraham and of its continuation and fulfillment in Christ and the New Testament Church. Accordingly they developed a 'covenant theology': "We are God's people," they said, "we and our children. He has promised to be our Redeemer God and we on our part promise obedience for ourselves and for the training of our children."

The teaching concerning the covenant has proved to be a great boon against individualism and independentism, for it clearly emphasizes the unity of the people of God, in the family and in the church. It makes clear that Christians are not so many unconnected or loosely related individuals but one people of God, members of one another, the Body of Christ.

Unfortunately, however, Reformed people have sometimes 'spiritualized' the Covenant and thereby have minimized its meaning for everyday life. Thus, the interpretation of how the nations would be blessed in Abraham has been understood to mean exclusively that if the families of the earth will only trust in Jesus Christ, they too will be saved from sin and perdition. What was often overlooked is that the covenant God made with Abraham, by which he made him and his offspring to be a channel of blessing for the nations, was not intended to be limited to the 'spiritual' part of life. Although it centers on reconciliation with God in Jesus Christ (2 Cor. 5:16-20) God's blessing is for the whole life.

That the covenant blessings to the world should not be limited to 'soul salvation' became clear to Jacob when he neared the end of his life and was called to the royal court to give greetings to the Pharaoh of Egypt. It was then that Jacob blessed Pharaoh for he saw the saving of cattle and men (Egyptians, Israelites and others) as a direct result of God's covenant with his grandfather Abraham. Twice, therefore, Jacob raised his hands toward Pharaoh and blessed him. Jacob was the channel of blessing and Pharaoh was the recipient. This was a rare incident in the life of the Old Testament people of God! If only Jacob's offspring had continued to sense its meaning!

Philip Schaff the historian relates an incident out of the life of the Christian church that bears a certain parallel to Jacob's experience. It shows that the primitive church also had some awareness of its covenant task of being 'for the world'. When early in the fifth century Rome was sacked by the pagan hordes from the north, the places where the Christians gathered for worship became shelters to people who were fleeing for their lives from the enemy. They made no distinction between Christian and non-Christian, but gave all without discrimination a place of safety.

That the church is 'for the world' has to many people a rather offensive ring, especially when it is put in conjunction with the claim that 'the world must write the agenda of the church'. This sounds as if the world must tell the church what to do and as a result few in the church are inclined to respond positively. Those who are self-centered will not do so anyway and those who claim that they must take orders from Christ, not the world, will not do so either. But when the idea of being for the world, is put in its proper *covenant* context, it simply means that the church must be a channel by which God sends his blessing to the world. God's gifts, moreover, are not limited to the good news of forgiveness of sins but include physical, material, social blessings as well. Whoever 'spiritualizes' the covenant deprives it of essential dimensions, just as he who does not see that its physical and social blessings apart from the liberating grace of Jesus Christ will be of no permanent profit.

In God's covenant arrangement with man, blessing and mandate always go together. Thus, as God said to Israel at the beginning of its wilderness pilgrimage, "If you will obey my voice and keep my covenant, then you will be a peculiar treasure above all people" (Exodus 19:5). The covenant mandate is not limited to what the people of God are to do for themselves and their families, but it is a task for them to *teach all the nations* to observe all the commandments of Christ (Matt. 28:19).

A consequence of the covenant world mandate for church unity can now be seen: the first prerequiside for unity among the people of God as they face a suffering world is that they display a loving concern for the poor and needy, those without God and without food. First there must be the attitude of concern and love that makes one willing, in obedience to Christ, to suffer for others so that the blessings of peace with God may appear in the society f man. Thus the disciples of Christ today will be the salt of the earth and the light of the world. *There will be unity among the people of God in their service of the world,* we may conclude, *only if they all have the world on their heart.*

(2) Jesus and the world

The apostle John explains that God did not send his Son Jesus into the world to condemn the world but that through him the world might be saved (John 3:17). The same apostle records the prayer of Jesus in which he told the Father that he did not pray for the world, but for the ones whom God gave to Him (17:9). The same writer relates that Jesus said that the world would hate the followers of Jesus even as it hated Him (15:18-20). In one of his letters John warns, "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in Him" (I John 2:15).

The apostle Paul states that God was in Christ reconciling the world to himself, not imputing their sins to them (2 Cor. 5:19). This was spoken of the same Jesus who sent his diciples into the entire world to preach the Gospel. In his letter to the Ephesians, Paul says the saints struggle not against flesh and blood but against the world powers of darkness (6:12).

Strange that God should love the world and that Jesus would not even pray for the world! Strange too that John should say that Christ came not to condemn the world and that Jesus should say that the world would hate the disciples. Strange again that Paul would affirm that God reconciled the world to himself in Christ and then James would say: the friendship of the world is enmity with God (James 4:4). Since in each and every passage the same word (kosmos) is used we are not talking about different entities, but the same.

Whatever else these passages teach us, they clearly indicate that one cannot speak glibly about the world and Jesus' relation to it, nor the attitude we should take toward it. Either the Bible is speaking in contradictions, or the term 'world' is not always used in the same sense. The latter would indeed to be the case.

The world in the Scriptures is looked at in different ways. That is, the same 'entity' is viewed from different angles. At one time it is viewed as the fallen creation (men and nature) which God made and loves so much (John 3:16) that he determined to deliver man from his sin and nature from its bondage (Romans 8:19-22). That same world, God's handiwork, is also looked at, in terms of its governing powers, as a distorted, alienated creation that is wholly at odds with God and at war with the people of God. This is the creation as it has been formed and developed in an anti-God direction under the influence and leadership of Satan. The world powers (Ephesians 6:12) are anti-God and anti-church.

In its teaching concerning how Christians should relate to the world the church has often separated the two sides of the dual relation. At times it stressed one to the virtual exclusion of the other and just as often it emphasized the other so that the first was almost forgotten. Thus opposing camps of 'world-fleeing' and 'world-affirming' Christians have arisen. Evangelical Christians have often resorted to world flight with an appeal to the Apostolic word: Love not the world neither the things that are in the world (I John 2:15). Those who have come to embrace secular ecumenism find their justification in the words of Jesus: "I do not pray that you take them out of the world" and "I send them into the world" (John 17:15, 18). They appeal also to the Pauline passage that says God *has reconciled* the world to himself (II Cor. 5:19). We should come to see, however, that neither world flight nor world affirmation, as they are generally understood, is a satisfactory response to God's word about our relation to the world. Let us see then what the true relation should be.

In the light of this two-fold approach to the world, it is puzzling that most of the stress in ecumenical literature is on God's love for the world and so little attention is given to the biblical teaching of the enmity between the world and Christ, and that the world hates Jesus' disciples because they are not of the world (John 17:14).

In Jesus then there was a dual relation vis a vis the world: loving concern and conflict. He came to save it and to overcome it. Moreover in his followers the same dual relationship must obtain. Thus the apostle enjoins the people of God not to love the world, for else the love of the Father will not be in them. At the same time God who has reconciled the world in Christ has given to his people the ministry of reconciliation so that they, on behalf of Christ, will call men to be reconciled to God.

We must distinguish then the world of man and nature that needs the redemption of Christ (and therefore men should be confronted with the Gospel) and the ruling forces in the world which have given form to the structures of creation and obstruct the proclamation and the healing of the Gospel.

The dual relationship which obtained between Jesus and the world, it should be clearly stated, was not one of perpetual balance. On the contrary, the one is subordinate to the other: because God loved the world enough to give his Son to deliver it, he therefore entered the conflict against the world forces that held the creation captive. He did not abandon the creation to the forces that usurped control, but overcame the enemy that makes the entire world to lie in the power of the evil one (I John 5:19).

As with Jesus, so with his disciples, there is neither a perpetual balance of the two attitudes nor may one choose the one and reject the other. Christians must love the creation of man and nature because God gave the earth to man and made man the trustee of the creation (Psalm 115:16, Psalm 8:5-8). He gave man the command to make disciples of every nation, and man has the solid hope that one day the whole creation will be delivered from its state of bondage to which it was subjected because of the rebellion of man. Therefore they must enter the conflict against the forces that hold the world in bondage. They can do this with good cheer because Jesus has overcome the world (John 16:33). Christians should not resort to world flight but to world conflict: they should not accept world affirmation but world reconciliation.

The idea that best catches the Christian's true attitude to the world, whereby he refuses any flight from it and refrains from uncritically affirming it, is the idea of the pilgrim people of God. Although God has given the earth to man and has enabled man in Christ to again be the agent of reconciliation and the trustee of creation, just as God had intended it to be at the beginning, nevertheless, the people of God remain pilgrims and as such do not belong to the present world. They look, like Abraham, for a coming City whose architect and builder is God. Since Christ, in order to cleanse his people suffered without the gate, we must go forth to him without the camp bearing his reproach (Hebrews 13:13).

Here the dual relation to the world becomes a unity: the people of God whose citizenship is in heaven and wait for a Savior (Phil. 3:20, 21), and look for a new heaven and a new earth in which righteousness will be the order of the day (2 Peter 3:13) show that they are for the world now in doing all they can to display the love of God to their fellows. As they travel through the world they raise sign posts everywhere to the coming of the Kingdom of God which will come fully only after the resurrection. They are both called out of and sent out into. They are called *out of* the world (ecclesia) to realize their identity in their obedience to Christ, in fellowship with one another. They are sent *into* the world so that the world may believe, on their word, that God sent Jesus Christ (John 17:20). As they labor in the Lord the work that is not in vain (I Cor. 15:58), their hope is fixed on the appearing of the Lord Jesus Christ (2 Timothy 4:8). Like Jacob before Pharoah, they must assume a pilgrim stance in order to be a blessing.

(to be continued)

YOUNG WRITERS

Enjoying a brief vacation, "Young Writers" will be back in September with a fresh look, new ideas, and more writing by young writers of all ages.

While many teachers are getting caloused hands trying to make ends meet in the summer months and students get new impressions in many different ways, we are already preparing new issues for the new year.

The cooperation of all readers, teachers, students, pupils, ministers, youth leaders, is again invited to help make the 1972-'73 year an interesting one for this column in our paper.

Bits of writing of all kinds — — essays, stories, reports, letters, poems — — may be sent in for consideration.

The editors also would like to know if you, the reader, like to see the cartoons which have been published on the "Young Writers" page continued, or if you have other suggestions to make the column more interesting.

This is the time to consider changes and for that reason your letters and opinions are very much appreciated.

Please send yours to the Literary Editor, Calvinist-Contact, Box 1269, Grand Rapids, Michigan, 49504.

AROUND THE HOUSE

TIPS ON LIGHTING YOUR BARBECUE FIRE

Begin by lining the firebox with foil (shiny side up) and a one-inch layer of gravel. Foil makes cleaning up easier and reflects heat, thereby saving fuel. Gravel protects the metal firebox from overheating and provides ventilation for the fire. This is particularly good if the barbecue is made of light metal or has a solid bottom. Use dry gravel, or it may pop when heated.

Pile charcoal briquets in the center of the barbecue, in a pyramid about 5 inches high and 12 inches wide, using about 30 coals. For quick lighting use a commercial starter, but never resort to flammable fuels such as lighter fluid, gasoline, or kerosine. Light the coals about 30 minutes before starting to cook — they are ready when covered with a greyish-white ash. Coals that are still flaming or spotted with black, provide an uneven heat, and are more likely to flare and smoke. Coals usually last for one or two hours, but if it is necessary to add coals during cooking, maintain an even heat by adding them at the edge of the fire. This avoids smudging the meat with smoke, or cooling the fire. The new coals are hot and ready to use in 15 minutes. If heat is dying quickly, just tap the coals to remove some ash.

Any half-burned coals can be saved and re-used. Put them out by placing in a covered metal container, or by closing the dampers and hood of a covered barbecue, or by dousing in a pail of water. Drain quickly and let dry thoroughly. Use half old and half new coals for the next barbecue. Always keep coals *dry* for easy lighting.

PLANTING CONTAINER NURSURY STOCK

Most garden centers now offer nursury stock in containers which can be planted throughout the growing season. The containers are usually a type that readily break down in the soil. Therefore, pot and all can be planted. Most plants in containers can be planted in their permanent location with little or no setback, even when in full leaf and flower.

The pots will rot away in the ground, but it is best to slash the sides of the pots in three or four places. This allows the roots to spread quickly into the surrounding soil. The rim of the pot should also be cut away, just below the soil level. If the rim is left on and protrudes above ground level, the pot will act as a wick and draw moisture away from the plant's roots.

Plants must be removed from metal or plastic containers at planting time. Be careful not to disturb the root ball.

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements $4.50

Marriage and Engagement announcements $6.00

Anniversary announcements $8.00

Notifications of death $6.00

"For Sale" and "Want" advertisements up to 25 words $4.00. Every word more 15¢.

For "letters under number" $1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With gratitude to God, Mr. & Mrs. S. Tuininga and Mr. & Mrs. A. S. Ypma announce the marriage of

SHEILA ROSE TUININGA

to

LOUIS YPMA

on Friday, July 14, 1972.

Their address is R.R. 1, Thunder Bay F, Ontario.

SIENY MANS

and

WILLIAM YTSMA

were united in holy matrimony on Friday, July 28th, 1972 at 8 o'clock in the Riverside Chr. Ref. Church, Wellandport, Ont.

Rev. J. Tangelder officiating.

Future address:
R.R. 8, Dunnville, Ont.

Mr. and Mrs. I. J. Van Geest of Grimsby, Ont. are pleased to announce the engagement of their daughter

MARIA

to

PETER BULTHUIS

son of Mrs. Gerrit Bulthuis, of Hamilton, Ont.

Mr. and Mrs. Egbert Reinders are pleased to announce the marriage of their daughter

GRACE W.

to

Mr. GERALD ZWART

son of Mr. and Mrs. D. Zwart of Carrying Place, Ont.

The wedding took place on Aug. 5th, 1972 at 4 p.m. in the Chr. Ref. Church of Listowel, Ont.

Rev. J. Quartel officiated.

Mrs. A. Blaak of London, Ont. wishes to share her joy at the marriage of her daughter

ELIZABETH

to

ABRAHAM VAN DER ENDE

of 3093 Douglas Rd., Burnaby, B.C.

The ceremony took place on the 11th of August, 1972 in the New Westminster Christian Reformed Church.

Mr. & Mrs. Jerry Van Dyk are happy to announce that their daughter

TILDA JANETTE

was united in marriage with

Mr. CARL TERRENCE NATTRESS

The wedding took place on Friday, August 11, 1972, at 7 p.m. in the Immanuel Christian Reformed Church of Brampton, Ont. Rev. P. M. Jonker officiated.

Mr. & Mrs. Charles Dykstra of R.R. # 1, Bloomfield, Ontario, are pleased to announce the marriage of their daughter

JANE

to

Mr. JOHN BREUKELAAR

son of Mr. & Mrs. J. Breukelaar of Brampton, Ontario.

The wedding took place D.V. on August 12, 1972, at 3:00 P.M. in the Christian Reformed Church, Bloomfield, Ontario.

Rev. W. Dykstra officiated.

Mr. and Mrs. Ralph Kikkert of Grassie, Ont. are pleased to announce the marriage of their daughter

HENNIE

to

Mr. LUKE H. MATTER

son of Mr. and Mrs. Pieter Matter of Guelph, Ont.

The wedding took place on August 12, 1972 in the Chr. Ref. Church, Grimsby, at 3:30 p.m.

Rev. J. J. Hoytema officiated.

Mr. and Mrs. Garret DeVries of 25 Jessie Street, Brampton, Ontario, are pleased to announce the forthcoming marriage of their eldest daughter

MARJORY

to

Mr. GERALD ARNOLD VEEN

eldest son of Mr. and Mrs. Ralph Veen, of 45 Gretna Dr., Brampton, Ontario.

The wedding will take place D.V. on Friday, August 18th, 1972 at 7 P.M. in the Second Christian Reformed Church of Brampton, Ontario.

Rev. C. T. Fennema officiating.

Future address:
10 Griselda Crt.,
Bramalea, Ontario.

Mr. and Mrs. S. A. Dikschei and Rev. and Mrs. H. Van Dyken of Woodbridge, Ontario happily announce the forthcoming marriage of their children

HENRIETTE

and

CLIFFORD

The wedding will take place on Friday, August 18, 1972 at 7:30 P.M. in the Second Christian Reformed Church of Toronto.

Rev. H. Van Dyken officiating.

Future address:
St. Thomas, Ontario.

Mr. & Mrs. Jacob Ronda of 46706 Fairwood Dr., Chilliwack, B.C. are pleased to announce the forthcoming marriage of their daughter

TINA

to

MARTY H. NOTENBOMER

son of Mr. & Mrs. Jack Notenbomer of Mount Lehman, B.C.

The wedding will take place D.V. on Aug. 18, 1972 in the First Christian Reformed Church at Chilliwack, B.C.

Rev. J. Van Dyk from Terrace, B.C. officiating.

Rev. & Mrs. P. Jonker are happy to announce the forthcoming marriage of their daughter

MARGOT

to

Mr. DAVID CAMPBELL

son of Rev. and Mrs. Campbell, Kenya, Africa on August 19 at 4 o'clock, in the Second Chr. Ref. Church of Brampton.

Rev. Campbell officiating.

Mr. and Mrs. Wm. Spoelstra of Hamilton, Ont. and Mr. and Mrs. T. Zeyl of Sarnia, Ont. are pleased to announce the marriage of their children

LYDIA

and

TOM

on August 19, 1972 at three o'clock in the First Chr. Ref. Church of Hamilton.

Rev. J. Klomps officiating.

Future address:
279 Bay Street S.,
Apt. 2, Hamilton, Ont.

Mr. and Mrs. A. Abrahams are pleased to announce the engagement of their eldest daughter

SHARON DIANE

to

Mr. RICHARD SIDNEY RINGMA

son of Mr. and Mrs. H. Ringma of Duncan, B.C.

The wedding will take place August 26, 1972 in Duncan United Church, Duncan, B.C. Rev. J. L. Ware officiating.

Mr. and Mrs. Ralph Ballast of R.R. # 1, Denfield, Ontario, are pleased to announce the forthcoming marriage of their daughter

CLARA

to

Mr. PAUL BUMA

son of Mr. and Mrs. Gerard Buma of 324 Wellington Street, St. Thomas, Ontraio.

The wedding will take place D.V. on August 26, 1972 in the Strathroy East Christian Reformed Church at 1:00 p.m.

Reverend P. Sluys officiating. Future address: in London, Ont.

Mr. & Mrs. Paul Droppert of R.R. # 3, Wellandport, Ontario, are pleased to announce the forthcoming marriage of their daughter

ELIZABETH THEODORA

to

Mr. PAUL JACOB GLASBERGEN

son of Mr. & Mrs. Peter Glasbergen of R.R. # 1, Fenwick, Ontario.

The wedding will take place D.V. on Saturday, September 2, 1972 in Riverside Christian Reformed Church in Wellandport at 4:30 p.m. Rev. J. D. Tangelder officiating.

Future address:
2353 Hurontaroi Rd., Apt. 307,
Mississauga, Ontario.

Rev. and Mrs. A. W. Schaafsma are pleased to announce the forthcoming marriage of their daughter

DIANE

to

BERT SLOFSTRA

son of Rev. and Mrs. L. Slofstra of New Westminster, B.C.

The wedding will take place D.V. on Saturday, Sept. 2, 1972 in the Chr. Ref. Church of Wellandport, Ontario, at eleven A.M.

Rev. A. W. Schaafsma and Rev. L. Slofstra officiating.

Reception following in Church Hall.

Mr. and Mrs. John Sloot like to announce the forthcoming marriage of their youngest daughter

EVA - MARY

to

Mr. DON MIEDEMA

son of Mr. and Mrs. Wybe Miedema of Alliston, Ontario, on Saturday, September the second, nineteen hundred and seventy-two at two o'clock at the First Christian Reformed Church Guelph, Water Street, Ontario.

Rev. J. C. Derksen officiating.

Mr. and Mrs. H. Westerhoff of R.R. # 2, St. Ann's, Ont. are pleased to announce the forthcoming marriage of their daughter

MARGARET ALICE

to

Mr. PETER KINGMA

son of Mr. and Mrs. R. Kingma of R.R. # 2, St. Ann's, Ont.

The wedding will take place D.V. on August 19, 1972 at 11:00 a.m. in the Riverside Christian Reformed Church, Wellandport, Ont.

Rev. J. Tangelder officiating.

Future address:
403 Main St., Grimsby, Ont.

We are deeply grateful for the many cards, letters and visits received in connection with the passing away of our dearly beloved wife, mother and grandmother

GRACE LAMMERS

We praise the Lord for the great comfort which we receive day by day.

Anton Lammers
and Family.

173 Lloyminn Ave.,
Ancaster, Ont.

Thank you to all those who remembered us at the occasion of our 40th wedding anniversary.

Mr. & Mrs. E. J. Scharringa.

307 Bowman St.,
Hamilton, Ont.

Ken and Shirley VanderLaan (née Visser) wish to thank the many friends and relatives who made their wedding day so memorable. Special thanks also to the H.D.C.H. Women's Guild for their excellent service.

6 Bond St. N., Dundas, Ont.

Sincere Christian lady would like to come in

CONTACT

with Christian gentleman or widower, age 45-50. All correspondence will be held in strict confidence. Please send photos. Letters under no. 3071, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Single, 30 years old gentleman, living in Western Canada, would like to

CORRESPOND

with a sincere girl. Object matrimony. Write no. 3072, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Christian gentleman (Dutch), 65 years of age, likes

TO MEET

a woman about same age. Letters under no. 3073, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Middleaged gentleman (Dutch) likes to come in

CONTACT

with lady, willing to live in. Letters under no. 3075, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

A Subscription to

Calvinist-Contact

is an appreciated present

for many occasions.

Op 11 juli nam de Here nog vrij onverwachts tot Zich onze geliefde man, vader, behuwd-, groot- en overgrootvader

GERRET PIETER BRANDERHORST,

op de leeftijd van 81 jaar.

Mrs. Anneke Branderhorst-Garstman.

Nanticoke, Ont.:
Gerret en Corrie Branderhorst.

Pella- Iowa:
Lambert en Rie VanderBeek.

Pieter en Ria Branderhorst.

Nick en Nel Branderhorst.

Kalamazoo, Mich.:
Cornie en Margaret Branderhorst.

Chatham, Ont.:
Henk en Jane Van Giessen.

Prairie City, Iowa:
Ed en Reda Plate.

Lucan, Ont.:
Ekke en Dorothy De Vries.

Hensall, Ont.:
Bert en Sjoukje Branderhorst.

John en Peta Branderhorst.

Granton, Ont.:
Lourens en Wilma Branderhorst.

Mount Hope, Ont.:
Dave en Annie Koning.

Klein- en achter-kleinkinderen.

R.R. 3, Granton, Ont.

Heden nam de Here tot Zich onze geliefde vrouw, moeder en grootmoeder

JANTINE L. VENHUIZEN,
geb. ARENDS

op de leeftijd van bijna 63 jaar.

Dat het leven haar Christus was en 't sterven gewin, is ons allen tot een rijke troost.

New Westminster:
K. Venhuizen.

New Westminster:
Ralph & Anne Venhuizen.

Burnaby:
John & Marie Venhuizen,
Doug, Sharon & Linda.

12 Juli 1972.

318 Churchill St.,
New Westminster, B.C.

The Lord in His wisdom took unto Himself on July 23, 1972, as a result of an accident, our beloved son and brother

PIETER BEINTEMA,

age 20 years.

Predeceased by his father Johannes Beintema on March 7, 1972.

"My grace is all you need."
(II Cor. 12:9)

Sadly missed by his mother Shirley (Tjallie).

Brothers and sisters:
Mr. & Mrs. Peter Post.
Gilbert .
Grace.
Jake.
Sandra.
Wilma.
Clarence.

Laurel, Ont.

On July 27th, 1972, after a lengthy illness, the Lord took home our beloved husband, father and grandfather

DIRK REEMEYER,

at the age of 73 years.

Egberdina Reemeyer-Van Vemde.

Mr. & Mrs. Egbert Reemeyer,
R.R. # 2, Hamilton.

Mrs. and Rev. D. Cole (Dina),
West Irian, Indonesia.

Dirk Reemeyer Jr. at home.

And 7 grandchildren.

3399 Lakeshore Rd.,
Burlington, Ont., Canada.

On Thursday morning, August 3, 1972, the Lord suddenly took our dearly beloved husband, father and grandfather

JAN HUTTEN,

at the age of 71 to live with Him.

We are thankful for all the love that we received during his life, and are comforted by the sure knowledge that he is now eternally happy.

Mrs. Annigje Hutten-Ridderman

Teunis and Bertha Hutten,
De Krim, Holland.

Bill and Anne Hutten,
Kentville, N.S.

Henny and Jack Gerrits,
Centreville, N.S.

Diane and Peter Plug,
Grand Rapids, Mich.

Karen and Bill DeWaal,
Richmond, B.C.

Anne Hutten,
Kentville, N.S.

John Hutten,
Kentville, N.S.

and 13 grandchildren.

The funeral service was held on August 5, 1972, from the Kentville Christian Reformed Church. Internment at the Lakeville Cemetery.

R.R. 1, Kentville, N.S.

Vanuit Holland ontvingen wij bericht, dat is heengegaan onze lieve vader en opa

KAREL KEESMAN,

in de gezegende ouderdom van 80 jaar.

Psalm 138.

Andijk, 29 juli 1972.

Die dag werd er een punt gezet
achter de volzin van zijn leven.
Maar wie geloven durft, die let
Op het vervolg dat werd geschreven.

Want die dag nam de Meester 't werk
van zijn vermoeide leerling over.
Met rode letters, klaar en sterk
schreef Hij eronder: je bent över!

En vol verwond'ring las hij het,
een zin, veel schoner dan zijn dromen:
God had een dubb'le punt gezet,
omdat het bèste nog moest komen.

Zijn kinderen en kleinkinderen in Holland, Australië en Canada.

The Lord, in His wisdom, took unto Himself our beloved wife and mother

FENNY GEERTSMA-BOUMA,

at the age of 38.

The Lord our Shepherd holds us, within His tender care.

Martin Geertsma.
Andy.
Terry.
Raymond.
Mark.
Jackie.

July 23, 1972.

R.R. 2, Tweed, Ont.

Due to a tragic accident, God took suddenly unto Himself our dear daughter and sister

FENNY GEERTSMA-BOUMA

Although we are sad, we do not mourn as those who have no hope; for, Blessed are the dead who die in the Lord henceforth.
Rev. 14:13.

Our prayer for her husband and children is, that the Lord will comfort and strengthen them.

Her mother:
Mrs. T. Bouma,
42 Orchard Drive,
Belleville, Ont.

Her brothers and sisters:
Mr. and Mrs. M. Talsma,
St. Mary's, Ont.
Mr. and Mrs. J. Bouma,
Bowmanville, Ont.
Mr. and Mrs. F. Bouma,
Belleville, Ont.
Mr. and Mrs. C. VanderVelde,
Foxboro, Ont.
Mr. and Mrs. T. VanderGoot,
Sarnia, Ont.
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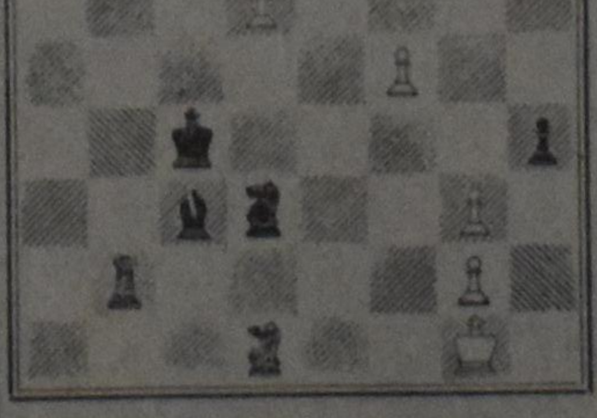
Let's Play Chess

Editor: Charlie Hess

FOR YOUR ENTERTAINMENT

Today we look up one of the most exciting pages in the endless chess literature. The Russian A. O. Herbstmann belonged to the outstanding ending composers. A very good example of his work is the position I now present. It has been called "A stalemate idea bordering on the fantastic!" Let us find out the marvelous subtleties in this study. You will be surprised!



A. O. Herbstmann, Russia 1927

White to play and draw!

Check the position: W. K-KN1 (Kgl), B-KR7 (Lh7), N-KR8 (Ph8), P's: QN7 (b7), Q6 (d6), KB5 (f5), KN2 (g2) and KN3 (g3) (8) Bl. K-QB5 (c4), R-QN7 (Rb2), B-QB6 (Lc3), N-Q8 (Pdl), N-Q6 (Pd3), P's: QB2 (c7) and KR5 (h4) (7)

Solution: 1. B-KN8 ch, K-B4! (Not K to the Knight file, as W queens with a check; not 1 — , K-Q5 (Kd4) as he would block that square to be used by the B.) 2. QPxP, B-Q5ch; (Bl. must begin checking, as otherwise the two white Pawns on the 7th rank would win.) 3. K-R2 (3. K-B1?, N-K6ch; 4. K-N1. RxPch; 3. K-R1, N-B7 MATE; not: 3. K-R1?. N(Q8)-B7ch; 4. K-R2, PxPch; 5. KxP.B-K4ch, with 6-,BxP and B1 wins). 3 — , PxPch; 4. K-R3!, N(Q8)-B7ch; 5. K-R4, B-B3ch; 6. K-R5, N-B5ch; 7. K-R6, N-N5ch; 8. K-R7, RxP(N7) and pins the dangerous P; 9. N-B7 (unpins the same P), RxP (must) and unexpectedly white is stalemate! Unbelievable. Dutch solution: 1. Lg8ch, Kc5; 2. dc, Ld4ch; 3. Kh2, hgch; 4. Kh3, P(1)f2ch; 5. Kh4, Lf6ch; 6. Kh5, Pf4ch; 7. Kh6, Pg4ch; 8. Kh7, Tb7:; 9. Pf7, Tc7: en wit staat PAT.

Towards Becoming Whole Persons

By REV. N. VANDER KWAAK

(Speech delivered at the 10th Annual Rally of Alberta C.R. Women's Societies June 21, 1972)

An evangelist who made a weekly visit to a mental hospital ward to conduct an evangelistic service, always started his sermon with the question: "Why are we here?" One day one of the patients who was getting tired of this same question put to him stood up and replied: "We are here because we are not all there!"

This little incident gets us right into our topic, mental and spiritual health. All of us are aware of the fact that the strains of living today are producing many fractured lives. People face much inner tension and turmoil. Nervous breakdowns and mental depressions are common too in our own immigrant christian communities. If we want to be truthful to ourselves and others we should all say with the mental patient mentioned above: "we are not all there". I know I am not, and neither are any of you.

If this sounds somewhat shocking, let me explain. I believe there was only one person who ever walked this earth who was mentally and spiritually whole, completely healthy: our Master Jesus. Our theology says that He was a perfect man. On the pages of the Scriptures we meet Him as a genuine human being: he prays often and receives strength from fellowship with the Father, He gives His life in selfless service for the Father and His fellowmen, He is aware of His feelings and handles His emotions genuinely when we see him angry at the pharisees, weeping at the grave of Lazarus, hurt by the rejection of His own people. Indeed Jesus is the only genuine human person of whom we can say: He is whole. Compared with Him we are not all there, as He was.

I have no easy recipe for becoming a whole person; there is none. Becoming a whole person is a difficult process; often we have to fight our way towards it while the temptation is always there to take flight into escape mechanisms such as drugs, alcohol, T.V. addiction, feeling sorry for ourselves etc. Becoming a whole person demands the best of us and requires the gracious loving resources of the Holy Spirit in our lives.

In John 5 we read about Jesus meeting the sick man at the pool of Bethesda. The Lord had compassion on him; he understood the sick man's desperate need for help. Jesus asked him: "Wouldest thou be made whole?" Suppose Jesus asked you such a question right now. Wouldn't you say: "yes, Lord, make me whole, mentally and spiritually whole, like you are." Let's keep the question of Jesus before us as we proceed with our topic; may His Spirit guide us as we search for a direction towards wholeness.

What, then, is involved in this process of becoming whole, of becoming a mature Christian person, a person made after the image of Jesus Christ?

Dr. Quentin Hyder, a Christian psychiatrist, in his book *The Christian's Handbook of Psychiatry*, shows us how we can find spiritual and mental wholeness or health. (p. 50) As persons, human beings, we don't live in a vacuum, as an isolated island all by ourselves. We couldn't survive if we did. We live in relationships, and there are basically three dimensions to our relationships. In order to become whole I must live and grow in a personal encounter daily with God, with myself and with other people. Let's reflect together on each of these dimensions.

A WHOLE PERSON LIVES IN RELATIONSHIP TO GOD, THROUGH JESUS CHRIST. St. Augustine's well-known saying is very applicable to us all: "Thou hast made us for Thyself, and our hearts are restless, until they find rest in Thee." Dr. Hyder emphasizes this point too. "For the Christian complete health in the whole man must, therefore, necessarily include a right relationship with Jesus Christ as Saviour and Lord. (p. 50). Our faith in God, our personal commitment to Jesus Christ, is essential to our becoming whole persons. For consider the needs we have as persons, as creatures and sinners.

We have need for forgiveness. Through honest confession our lives can be cleansed and freed from the deadly poisonous grip of guilt, guilt which cripples us spiritually and emotionally and causes damage in our relationships to ourselves, to people and the Lord. God is willing and able to forgive to the uttermost. Do you know the forgiveness of God through Jesus Christ? Secondly, we have a need for inner security. We need to feel wanted, accepted and loved by someone other than ourselves. As parents we try to provide this security for our children so that they can gow up stable and confident. But adults too need this basic security which faith in Christ brings: "My only comfort is that I belong to Jesus Christ my Saviour . . ." Do you know this kind of inner security and peace found in a personal relationship to Jesus Christ? Thirdly, we need to feel that we are worthwhile, people of worth and value. Low self-esteem and inferiority complexes damage our spiritual and mental wholeness. I read about a black boy who posted a banner in his room with the words: "I am me and I am good, because God don't make junk." Can you see why he needed to tell himself this? Jesus points us to the birds and says: "Are you not of more value than they?" Indeed we are! Christ gave His life for us; this tells me that you and I are of tremendous value and that Christ esteems us highly. Tom Skinner in *Black and Free* puts it in these words: "I have the dignity that goes with being a member of God's royal family." Do you know the satisfaction of feeling respected, loved, found worth very much by Jesus Christ? Fourthly, we need faith: a living confidence whereby we trust in God's presence, His care, a confidence that gives us inner strength and courage. God's Spirit gives that kind of faith. And if we have it we are not so easily threatened by people, by their anger, by their gossip, by their rejection of us. Do you know that kind of confidence and faith?

We see here something of the importance of the upward dimension of our lives. As we grow towards wholeness, we must continue to grow in our relationship to God in Jesus Christ. I challenge you to move forward in that area.

A WHOLE PERSON LIVES IN RELATIONSHIP TO HIMSELF OR HERSELF. Long ago Plato said: "Know thyself." Self-knowledge, the ability to relate in a healthy way to ourselves, is also essential to becoming a whole person. Why is it that we so often have a hard time accepting ourselves? Why must we often feel depressed, angry at ourselves or hate ourselves? If indeed we believe that God accepts us in Jesus Christ, isn't then our duty to accept ourselves as we are, with our shortcomings as well as our strengths, our assets as well as our liabilities? Self-acceptance is essential for growing towards wholeness. I believe it was Karl Jung who teaches us that we ought to learn to live with what he called our shadow side. I dare guess that we all try hard to be good Christians, to love God and our neighbor as ourselves; may God continue to help us to do so. But you know, there are within us those thoughts, feelings and desires which we consider as not-so-good, as very unchristian. We are downright ashamed of them, but they often keep coming back within us to the surface. As well-meaning Christians we often deny these things, suppress them or try to run away from them for we feel they shouldn't be there; yet they are there as part of ourselves, of our make-up. And when we run away from them, deny them, we cannot deal with them constructively; we can then no longer control them with our own Christian spirits and they can gain power over us. Strongly denied feelings of jealousy, anger, sex, etc., sometimes have a way of coming to the surface: people notice even though we may not. In our relationship to ourselves we ought to learn to accept ourselves more and more; we ought to acknowledge and accept our feelings, those which we think are not so good as well, for they are part of our make-up. Then when we try to understand these we can learn to control them wisely and handle ourselves as mature Christians. Let's learn to live and deal constructively with our shadow side, for we are human and remain sinful. We see here then the importance of the inward dimension of our lives; I challenge you to grow in this area too.

A WHOLE PERSON LIVES IN RELATIONSHIP TO OTHERS.

After God has accepted me, and I have accepted myself, I am led to accept others for Christ's sake. This again is a difficult area in which we all need growth, and often need help. Why is it that Christians can't get along with each other in their marriages, families or churches? If Christians can't do it, how do we expect the world and nations to get along?

In a recent C.B.C. television programme on marriages and their problems the following point was stressed: the number one cause of marriage breakdown is the inability to communicate frankly. That's very true! How many misunderstandings we could avoid, how many fights in our homes and churches we could prevent, how much happier we could live if only we would learn to communicate frankly what's going on inside of us. Communicating feelings is not easy, it seems, for people of Dutch descent. Feelings, emotions, have too often been suppressed and kept inside. But we have a need to communicate feelings such as compassion, tenderness, anger or fear and anxiety in order to grow in the area of mental and spiritual wholeness. Certainly amongst Christians this should be possible. We ought to create the atmosphere in which this can take place, an atmosphere in which we accept each other, can trust each other, respect each other and show genuine Christian love and understanding. In that kind of atmosphere we can feel the healing touch of love, and others can feel it too. We already share in that healing power of God's love, who forgives, accepts us and gives us faith. As Christians then we can share this healing power of Christ's love with others as we create an atmosphere in our homes and churches where people can feel free to be themselves, persons created in the image of God. So I leave another challenge with you: work on the outward dimension of your lives; share one another's burdens, and so fulfill the law of Christ.

No, we are not all there, we all have a long way to go towards becoming whole persons. Let us, with God's help, move on, until that which is perfect shall come.

I like to close by quoting some of the key words of Hannah Green's book *I Never Promised You a Rose Garden*. Dr. Fried, a very concerned and capable psychiatrist, tries to bring a scared lonely scizophrenic girl back to reality. What Dr. Fried says to her patient is meaningful to us all, I believe. "I never promised you a rose garden . . . I never promised you perfect justice . . . and I never promised you peace or happiness. My help is so that you can be free to fight for all these things. The only reality I offer is a challenge . . ."

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